

THE
HISTORY
OF THE
LIFE and DEATH
OF OUR
LORD and SAVIOUR
Jesus Christ :

A Poem.

Illustrated with proper Emblems.

By *Elisba Coles*, late of Magd. Coll. Oxon.

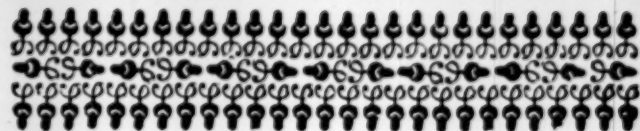
L O N D O N.

Printed for *Peter Parker* at the *Leg and Star* in *Cornhill*,
over-against the *Royal Exchange*, 1680.



CAROLUS
Dei Gratia . .
Francie. et
Rex Fidei -

Secundus
Angliz. Scotie
Hibernie.
Defensor &c.



TO THE
READER.

IN Gospel-Harmonies I bear a part,
To make them Portable in Hand and Heart.

Elisha Coles.
Junior.

A 3

The



The History of our Lord and Saviour Jesus Christ.

CHAP. I. §. I.

TH' Almighty, to display his Glorious Name,
Within six daies both Heav'n & Earth did frame:
Whatever shone, grew, swam, flew, crept [or ran];
And (in his holy image) lastly Man.
For man the rest he made; but did intend,
Mans Maker should be made Mans chiefest end.
With Him did Man converse (true Angels food;
Had Man this happiness but understood!)
But being tempted unto curst ambition,
He was deprived of that blest condition.
All Mankind in his publick person fell,
And so were heirs of sin, of death and hell.
Hopes (yet) of life did Mercy soon restore,
By this free Promise of a Saviour,
The Womans seed shall bruise the Serpents head:
Where his Humanity may first be read.
To Abraham his Nation was express,
In thee (said He) shall all the Earth be blest.
By Jacob then *Jehova* did describe
Shiloh (his Son) sent out of *Judahs* Tribe.
King *David* knew the House, *Isaiah* said,
The Person bearing Him shall be a Maid.
Micah the Place; *Dan* the Time; and so,
Malachi His Fore-runner did foreknow.

Genesis

1. 1.

3, 7, 11, 14, 20, 24,
26.

1 Cor. 10 31. Ps. 73, 25, 26

Gen. 2. 16, &c.

Eccles. 7. 29.

Gen. 3 4, 5, 6, 24.

Rom. 5. 12, 13, 14, 15, 16.

Gen. 3. 15.

Gall. 4. 4.

Gen. 12. 3. & 11. 12. &
12. 18.

49. 10.

Joh. 9. 7.

Ps. 89, 4. 1. 11. 1. & 7. 14.

Mic. 5. 2.

Dan. 9. 24.

Mal. 4. 5.

Mat. 4. 1. Dan. 9. 23, &c. 2 Kings 17. 7. Num. 6. 3.

Job 13. 7. Mat. 4. 6.

- 1 2. His, whose Original is so sublime ;
Existing e're there was a point of time ;
- 2 The second Person in the Trinity,
And styl'd the Word of God so frequently.
- 3 The same almighty word, that gave the birth
To ev'ry thing in Heaven and in Earth.
- 4 The life and light of men ; that alwaies shone,
In Types and Prophecies, to ev'ry one.
- 5 So stupid yet were most, they could not see ;
- 6 Till John was sent to tell them, This is He.
- 7 Yet, when they might so easily have known him,
- 8 The world, which he had made, did still disown him.
- 9 Coming to's own, his own did not receive him ;
- 10 Preaching to's own, his own did not believe him.
- 11 But they that did receive him, they became
- 12 The Sons of God, through faith upon his Name,
- 13 Which faith and sonship do not flow from Nature,
But from the grace of our Regeneratour.
- 14 This Word made flesh shewd us his glor'ous face,
As th' only son of God, most full of Grace.
3. And when this sun of Righteousness drew near,
Just then did John (his morning star) appear.
For when the Scepter was from Judah gone,
To Heod (call'd the great) of Ahalon ;
That Angel seen of Dan'el, was dismiss
(Again) to Zachary an holy Priest.
'Twas then (as God dispos'd the lot) his turn,
That week to make the Temple incense burn.
The Angel by the Altar did appear,
On its right side ; and fil'd the man with fear.
Fear not (said He, perceiving him afraid)
Thou hast no reason to be so dismay'd :
Thy pray'r is heard ; and when thy course is done,
Thy wife shall then conceive, and bear a Son.
His name is John : at his mirac'ous birth
Shalt thou (and many more) be fil'd with migh.
Great sha'l he be in great Jehovah's sight,
Abstem'ous also (like a Nazarite.)
And from the very womb shall he inherit
The gifts and graces of the holy Spirit.
And (in the pow'r and spirit of Elias)
He shall turn many from their sinful bias,
Preparing Israel for their Messias
But how shal' I know this ? quoth Zacharias.

Ch. 1. *The Angel & Zachary. The Angel, &c.* Mar. Mar. Luk. Job.

We're a decrepid pair : beside, my wife
No child did ever bear in all her life.

I'm *Gabriel* (quoth the Angel) and am sent,
To bring these tidings through the firmament.
And for a sign take this, Thou shalt be dumb,
Until the time prefixt is fully come.

So *Gabriel* return'd to heav'n again :

And dumb did he accordingly remain.

The people which had been at pray'r without,
[Expecting now his blessing,] were in doubt,
Wherefore he staid so long : at last his hand
Signifi'd to them how the case did stand.

So (when his week was finisht) home he went.

His wife conceiv'd : but (till 'twas evident)

She kept her very private ; and did bless

That God which had remov'd her barrenness.

4. In her sixth month was *Gabriel* caus'd to flee

To *Nazareth* (a Town in *Galilee*)

To visit *Mary*, that was then a spouse

Betruth'd to *Joseph* (both of *David's* house :)

Whom he salutes in these (or such like) words,

All hail thou signal favorite of the Lords !

Blessed art thou, thrice blessed in my mind,

Blessed art thou above all women kind.

Fear not (said he, seeing paleness in her face)

With God thou hast obtain'd abundant grace.

Thou shalt conceive and bear ; and when 'tis done,

Impose the name of *Jesus* on thy Son.

Great Son of God most high ! to him alone

The Lord shall give his Father *David's* throne ;

His *Israel* to govern and defend :

And of his Kingdom there shall be no end.

But how shall these things be (then *Mary* said)

For hitherto (thou knowst) I am a maid ?

All things are possible with God (said he)

The Holy Ghost shall overshadow thee.

And hence it is, I call'd that Holy thing

The Son of God, the everlasting King.

Thy Cozen *Elizabeth* (too) hath conceiv'd

In her old age [if I may be believ'd :]

She's clear of shame ; this very month's the fixt,

With her whose name had Barren once prefixt.

See then (said she) the hand-maid of the Lord :

Be it to me according to thy word.

Numb. 6. 23.

1 Sam. 1. 6. 11.
Jl. 4. 10.

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5. Some few daies after, *Mary* went to see
Her Cozen *Elizabeth* and *Zachary*.
So soon (then) as her Cozen heard her voice,
She (and the babe within her) did rejoyce.
Among all women blest be thou (said she)
Blest be thy Off-spring to eternity.
The Mother of my Lord give me a visit !
How great, how sweet a condescension is it ?
For lo, so soon as ever thou wert come,
For joy the infant sprang within my womb;
Blessed is she that did believe the Lord ;
She shall have due performance of his word.
Then the same spirit *Mary* did possess,
Who thus declar'd her joy and thankfulness.
I magnifie the Lord in heart and voyce :
My spirit in my Sav'our doth rejoyce.
To me so low, his love is so exprest,
That (far and nigh) they 'll say that I am blest.
The mighty one hath magnified me ;
And holy is his name eternally.
His mercy is on them that fear him still,
But scattereth the proud against their will.
He hath debas'd the mighty men (we see)
And hath exalted them of low degree.
Poor hungry souls he richly fills with store,
The rich he sends away both pale and poor.
Now hath he holpen *Jacob* from above,
Now hath he cal'd to mind his antient love
According to his promise heretofore
To *Abram* and his seed for evermore.
6. So (three months after that) went *Mary* home :
And when her Cozens time was fully come,
She bare a son. Her neighbours and her kin
Came to congratulate her lying in.
They circumsiz'd him (when the eighth day came)
And would have given him his Fathers name.
But *Elizabeth* refus'd to have it done,
And told them that he must be called *John*.
Why so ? (they all reply'd) we do not know
One person of thy kindred called so.
So they made signs to's Father *Zachary*,
To know what he would have his name to be:
And beckning for a book to write upon,
He wrote the Angels words, His name is *John*.

Then

then was his tongue untid : then in the Spirit
 thus he prais'd Him that praises doth inherit.
 All praise to him that over all doth dwell,
 that hath redeem'd his people *Israel* ;
 And of his servant *Dauids* house hath rais'd
 salvation for our souls : his Name be prais'd.
 His Name be prais'd, that spake by ev'ry Prophet,
 (And let us see the due fulfilling of it)
 That we should be deliver'd from the will
 and power of all those that wish us ill.
 Now to perform that solemn oath he swore
 into our Father *Abraham* before :
 That being free'd from all our foes, we might
 Walk uprightly for ever in his sight,
 Thou art the Prophet of that King most high ;
 Thou (Child) shalt go before his Majesty ;
 His way before his face shalt thou prepare ;
 Salvation to his Saints shalt thou declare :
 Thou shalt declare their trespasses forgiven,
 Through tender mercy from the God of Heaven ;
 Whereby on those that fear his name he brings
 That rising Sun with healing in his wings.
 Their souls from deaths black shadow to release,
 And guide our footsteps in the way of peace.
 This wonder quickly spread in ev'ry part ;
 Fear and amazement seizing every heart.
 And *Jabu* did thrive, and in the desert dwell,
 Until his shewing unto *Israel*.
 7. The Virgin *Mary* now with child appears ;
 And thereupon good *Joseph*'s fill'd with fears.
 Yet (loth t' expose her unto publick scoff)
 Intended privately to put her off.
 But while he studi'd how to bring't about,
 An Angel came and thus resolv'd his doubt :
 Fear nothing *Joseph* ; *Mary* take to wife ;
 For she hath led an undefiled life.
 These harder thoughts the Maiden doth not merit :
 What she goes with, is of the Holy Spirit.
 A son it is, whom *Jesus* thou shalt call :
 For from th'ir sins he'll save his people all.
 This doth more notably fulfill that word
 spoke by the Gospel-prophet of the Lord ;
 God and a Virgins son with us shall dwell,
 And they shall call his name *Emmanuel* .)

Gen. 22. 16.

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Is. 7. 14.

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I SER. 16. 1.

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Joseph obey'd : but still she was a Maid,
Till of her first-born she was safely laid.
8. But just before her sacred load did ease her,
A law was published by *Augustus Caesar*,
That all the Roman world should be enrol'd :
(*Cyrenius* then did *Syr's* rudder hold.)
All Towns enrol those that belong to them :
And this made *Joseph* go to *Bethlehem*
(The place of *David's* birth and private life ;)
There to be tax'd with his espoused wife.
9. And now the glorious day begins to dawn ;
Now is the curtain of thick darkness drawn.
Now doth the Lord of all things condescend
To take up in a stable, and be pen'd
Within a dirty manger : now thou 'rt blest
(Ignorant Inn) with this illust'ous Guest,
And now the souls great Pastour is reveal'd
From heav'n to shepherds watching in the field.
The glory of an Angel did surround them :
The glory was so great, it did confound them.
Fear not (said he, perceiving them afraid)
Fear not at all, be not at all dismay'd.
'Tis joyful tidings, that I come to bring :
This day is born your Sav'our and your King.
In *Bethlehem* you'll find it, as I said,
The Babe's wrapt up and in a manger laid.
And hardly had the Angel made an end,
But there whole Quires of Angels did attend ;
That King with hallelujahs to adore,
That sitteth on the throne for evermore.
14. Glory to God on high, peace on the Earth,
Good will to men ; they sing with holy mirth.
15. Then ran the shepherds to the Town, and saw
16. *Mary* and *Joseph* and the Babe in straw.
17. They fill'd the Town with fame ; and their relation
18. Fill'd all that heard the same, with admiration.
19. But *Mary* ponder'd all things in her heart :
20. And they, with joy and praise to God, depart.
10. Now we beheld the Son of Man ; and gather
His nat'ral lineage thus to *Mary's* Father :
First *Adam*, *Seth*, and *Enos*, after whom
Cainan, *Malelel*, and *Jared* come.
Enoch the just, *Methuselah* the aged,
Lamech, and *Noah* (when the waters raged.)

then *Sera*, and *Arphaxad*, with *Sala* next
 For *Cainan* is not in the Hebrew text.)
Heber, and *Peleg*, Father to *Rahab*:
 With *Serug*, *Nabor*, *Tirah*. Whence we draw
Abraham, *Isaac*, *Jacob*, unto whom
Judah was born; then *Pharib* and *Efrom*.
Arum, *Aminadab*, and *Naasson*,
 Father to *Salmab* (alias *Salmon*.)
 Then *Baaz*, *Obed*, *Jesse*, *David* (Heaven
 Ordained King this youngest son of seven.)
Nathai, and *Mattatba*, *Meras*: to him
 succeed *Melea*, and *Elishim*.
 Then *Jonan*, *Joseph*, *Jede*, whose consort bore him
 His *Simeon*: then *Levi*, *Matthar*, *Jerim*.
 He preceeds *Eliazar*, *Jose*, *Er*; he
Elmodam, *Cofam*, *Addi*, *Melchi*, *Neri*:
 He *Salathiel*; he *Pedaiah* (son
Zorababel; he *Rhesa*, and he *John*.
 The next are *Jadah*, *Joseph*, *Senci*,
Mattatba, *Maath*, *Nagge*, and *Esli*:
 So *Nahum*, *Amos*, *Mattathias*, *Joseph*,
John, *Melchi*, *Levi*, *Matthar*, *Heli*, *Joseph*,
Joseph ('tis said,) for custom here forbade 'em
 To name the Mother of this second *Adam*.
 This King, by whom lost *Israel* is saved:
 Whose royal race we thus may trace from *David*.
Solomon, *Rehoboam*, and *Abia*.
Asa, *Jehos'phat*, *Jeram*, [*Abaziah*,
Jehoshaphat, *Amaziah*,] *Azariah*,
Joasham, *Abaz*, pious *Hezekiah*,
Manassess, *Amos*, young and good *Josiah*,
Jehoyakim, and captive *Jechoniah*,
 Then *Salathiel*: and his Brothers son
Zerubbabel (when second house begun.)
 His heir's *Abiud*: then *Eliakim*,
 Then *Azor*, *Sado*, *Atchim* after him
Elud, *Eliazar*; and *Matthar*,
Jacob, and *Joseph*, and the Son of Man,
 Whom at the time prefix they circumcis'd,
 Naming him *Jesus*, as they were advis'd.
 1. Some five weeks after that, his parents went
 Up to the City, that they might present
 This first-born Son of theirs before the Lord
 And ransom him] according to his Word.

Mat.	Mar.	Luk.	Job.
	Gen. 11. 12	3	36
	1 Chron. 1. 24.		35
1			34
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7	1 Chron. 3. 10.—19.		
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		Luk 11. 3.—8.	
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Mat.	Mar.	Luk.	Job.	Their offering in, &c. Simeon and Anne. Ch.
		Exod 13. 2, 15.		The Mother [having little worldly pelf] Offer'd a pair of pig'ons for her self. [Had she been able, it had been a Lamb : And therefore 'twas before the <i>Ma. i</i> cam'.] (the
			2 25	Now while they were at Church, there came to Old upright <i>Sim'on</i> of <i>Jerusalem</i> . (Who by the spirit had been certifi'd Of seeing Gods Anointed , e're he dy'd.) Fil'd with the Holy Ghost he came in hast. And in his armes that Holy Child embrac'd. Now let thy servant Lord (said he) de cease (According to thy holy word) in peace. For I have seen the thing I waited for , Now I have seen the worlds great Saviour : A light to Gentiles that in darkness dwell, The glory of thy people <i>Israel</i> . This Child is set (said he to <i>Jesu's</i> Mother) For some mens fall, and for the rise of other : And for a contradicted sign ; to show, Whose hearts are faithful, and whose are not so. Yea, and a sword shall penetrate thy side [When thou behold'st thy Dearest crucifi'd.] Also one <i>Anne</i> (a widow-prophetess) Whose years were eighty four (or little less) Who daily to the Temple did repair And served God with abstinence and pray'r, She thither (at that very instant) came, To render praise and glory to his Name ; Affirming <i>Jesus</i> to be <i>Christ</i> , to them That waited for him in <i>Jerusalem</i> . And having done where're the Law requir'd, To <i>Bethlehem</i> [directly] they retir'd : [And there continu'd, till an Angel warn'd them To flee to <i>Egypt</i> (as indeed concern'd them.) 12 Mean while, arriv'd from the Eastern parts Astronomers well read in Persian arts, Enquiring at <i>Jerusalem</i> for one Born among them to sit upon the throne. Seeing (said they) the Star of your great King, We came to worship [with an off. ring.] Then <i>Herod</i> (with the chiefeft of the Jews) Was startl'd at this strange and suddain news. And having askt the Hebrew Doctors, where <i>Messiah</i> shou'd be born ; 'twas made appear.
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e.Ch.	The Wise-men. Herods Cruelty. Ch. 1.	Mat. Mar.	Luk.	Job.
Bethlehem was the place : from Bethl hem	Micah sends forth this Ruler over them.	2		
Then Herod, after private conference	about the Stars appearing, sent 'em thence :	3	Mic. 5. 2.	
Desiring them to search and find him out,	then to return, and tell him whereabouts.	4		
Or I (said this equivocating else)	pretend to reverence the King my self.	5		
So our they went, and (e're they had gone far)	to their content, they saw the former star.	6		
By which they were conducted all the way,	till they arrived just where Jesus lay.	7		
Then unto this great Prophet, Priest and King,	Incense, Frankincense, and Gold's their offering.	8		
And warn'd of God to slight the Tyrant, they	returned home again another way.	9		
He seeing he was mock'd in desp'rate fury	resolved the death of ev'ry child in <i>Jury</i> .	10		
But the all-piercing eye this secret views,	and unto <i>Joseph</i> quickly sends the news.	11		
Up (said the Angel) take the Child and's Mother ;	this place will prove too hot, go seek another.	12		
Herod hath horrid thoughts, his blood is stir'd :	do dwell in <i>Egypt</i> , till I bring you word.	13		
Joseph obey'd, and there he staid, till thence	God call'd his Son, [as he had done long since.]	14		
From <i>Bethlehem</i> they were no sooner gone,	but there was heard great lamentation.	15		
Herod had sent (in this his angry mood)	his Executioners, to spill the blood	16		
Of two years age and under ; as he heard	the Wise-men say, what time the star appear'd.	17		
Bethel might well lament, as was of old	th' prophecy of <i>Jeremy</i> foretold.	18		
But Herod shortly dies ; and Joseph then	was called by the Angel back agen.	19		
At hearing <i>Archelaus</i> did command,	that of <i>Judea</i> kept him at a stand :	20		
And warn'd again, to <i>Nazareth</i> he came ;	whence <i>Nazareth</i> was added to the Name.	21		
Here the child grew, and waxed strong in spirit ;	wisdom and Grace he fully did inherit.	22		
His Parents at the City did appear,	to keep the Paschal customs ev'ry year.	23		
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They

Mat. Mar. Luk. Job. Their offering in, &c. Simeon and Anne. Ch.

Exod. 13. 2, 15.

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For I have seen the thing I waited for ,

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[When thou behold'st thy Dearest crucifi'd.]

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[And there continu'd, till an Angel warn'd them

To flee to *Egypt* (as indeed concern'd them.]

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Astronomers well read in Persian arts,

Enquiring at *Jerusalem* for one

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Establi

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 His prophecy of Jeremy foretold.
 But Herod shortly dies; and Joseph then
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 All warn'd again, to Nazareth he came;
 Hence Nazareth was added to the Name.
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They therefore going as they us'd to do,
 Jesus (at twelve year old) went thither too.
 But He (when they returned) had a mind
 (Without acquainting them) to stay behind.
 They (in the first daies journey) thought they might
 Be sure to have him with their friends at night.
 But having search'd, and found him not with them,
 They went (the morrow) to *Jerusalem* :
 And (next day after) in the Temple found him.
 Disputing there with all the Doctors round him.
 And all that heard him, were astoni'd greatly ;
 No youth (said they) spake ever so discreetly.
 His Parents were amaz'd, to find him there ;
 And told him how solicitous they were :
 Why, Son (said Mary) hast thou serv'd us thus
 Our missing thee hath sore perplexed us,
 Why so ? (said he :) is this unknown to you ,
 How that my Fathers bus'ness I must do ?
 They understood him not ; but in her heart
 Mary kept ev'ry jot : So they depart.
 To *Nazareth* along with them he went ,
 To them he shew'd himself obedient.
 His lovely and his innocent behav'our
 Procur'd him both Divine and humane favour.

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28 MR 59

Joseph fleeth into Egypt. *Mat. 2*



Herod murders y^e Children.



Christ receiveth y^e little children. *Mat. 23*



Christ riding to Ierusalem. *Mat. 21*



CHAP. 2. §. 1.

NOW in *Tiberius* his fiftieth year
 When *Pompey* *Pilate* did *Judea* steer,
 The rest of *Canaan* having *Antipas*,
 His Brother *Philip* and *Lysanias*;
 And when the Church affairs depended on
Caphas and *Anas*, then appeared *John*
 sent from the Lord; Which *Esay* thus foretells,
 The voice of one that in the desert dwells,
 Behold your Sav'our all! The valleys fill,
 Make plain the waies, and level ev'ry hill.
John wore a leathern girdle (to denote
Elias's habit) on his hairy coat.
 His meat was Locusts, and such other cheer,
 As *Jonathan* was like to buy full dear.
 Repent (said he) and wash away your sins,
 Believe in Christ, whose Kingdom now begins.]
 Some came from all those parts about (according
 to *Johns* command) and were baptiz'd in *Jordan*.
 Then askt he some that went for saints, By whom
 have you been warn'd to flee the wrath to come?
 Viperous race, repent; and bear such fruit,
 As may henceforth with true repentance suit.
 'Tis nothing worth, to say, we're *Abrams* Sons;
 or God can raise him Children up of stones.
 And now the ax is laid against the root
 Of ev'ry tree that beareth not good fruit.
 And when they askt him, what they ought to do,
 To shun the wrath to come? he answer'd so;
 All you, to whom the Lord hath given store,
 lend to the Lord, by giving to the poor.
 Let Publicans, forbear to pill and poll;
 exact no more than your appointed roll.
 Let ye contented (Should'ers) with your pay:
 Wrong none in word or deed or any way.
 With many other things that did relate
 to ev'ry mans particular estate.
 so that they mused much, and did not know
 whether he were himself the Christ or no.

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If. 40. 3. 2 King. 1. 8. Lev. 11. 12. 1 Sam. 14. 43.

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Mat. 8. 3.

Thus he resolv'd them, I baptize with water
But your Messias is a coming after;
Far before me in all respects, his shoes
I do n't deserve the honour to unloose.
I am a Baptist; He's a great deal higher;
He shall baptize you with a Ghostly fire.
His fan is in his hand, he'll purge his floor,
Consume the chaff, and keep the wheat in store;
Nor was it long e're Jesus (though above him,
Yet) thither came to be baptized of him.
How's this (said *John*) that thou art come to me?
I have more need to be baptiz'd of Thee.
Jesus reply'd, let me have now my will;
That so all righteousness we may fulfill.
John therefore yielded to his Lords request;
And Jesus unto pray'r himself address'd.
Upon him then descended (from above)
The Holy Ghost in fashion of a Dove.
This voice proceeding from the Lord most high;
Thou art the Son of my Complacency.
Then *John* bare witness, saying, this is He,
That was before and cometh after me.
From whom (as from a fountain) doth proceed
All sort of Grace, whereof we stand in need.
For though the Law was first by *Moses* given,
Yet grace & truth came down with him from heaven.
No man hath seen the Father but the Son,
He hath revealed him; and both are One.
Now look what years were wont to be computed,
Before the Priests their office executed;
Look when the Lord set *David* on a throne;
And at what age the Patriarch was grown
So much in favour in King *Pharaohs* sight;
So old was now *Jehovahs* Favourite.
And as he shun'd the scandal thus of Novice;
So (tow'rd the further fixing him for's Office)
Into the wilderness the spirit drove him,
By fasting and temptation there to prove him.
And having fasted forty nights and daies;
The Tempter then assaulteth him, and saies,
Thou art an hungry now; Gods only Son
Can make him bread of this or any stone.
Jesus laid hold upon the spirits sword,
And thus reply'd, 'tis written in the Word,

Ch. 2. *Johns testimony to the Pharisees.*

[Mar. Mar. Luk. John]

No man doth live by bread alone, but by
 His Word that ev'ry thing doth sanctify.
 Then Satan to the Temple-battlements
 Convey'd him, saying, Cast thy self from hence,
 If thou art His, for it is writ that He
 Shall give his Angels charge concerning thee :
 To bear thee up in their offic'ous armes,
 And keep thee safe from accidental harms.
 Jesus rejoyns, thou shalt not tempt the Lord
 [Neglecting means ;] This also is his Word.
 Then (as his last essay) the Tempter tries,
 If worldly glory would infect his eyes.
 Which from a lofty mountain first he shows ;
 Then tells him thus, I'll certainly dispose
 Of all to thee ; do thou but bow the knee
 (Now we're together here) and worship me.
 Thou wicked one (said Christ) be gone, for Thou
 ('Tis writ) to none but God alone shalt bow.
 Then Satan (seeing nought would fright or woe him)
 Left him, and Angels ministr'd unto him.
 5. While Jesus was among the savage beasts,
John was baptizing still ; to whom came Priests
 Sent from the Council at *Jerusalem*,
 To know on what account he came to them :
 Whether in quality of their Messias,
 Or whether as his harbinger *Elias* :
 Or, if as neither, then they would know why
 He there baptiz'd with such authority.
 I am (said *John*) the voice of one (the Prophet
 As you well know, did long ago speak of it)
 The voice of one i'th' wilderness, whose word
 Commands you clear the passage for the Lord.
 I do indeed baptize, to make you fit
 For one amongst you, whom ye know not yet :
 He'll soon appear, but greater far than I ;
 His shoes I am not worthy to unty
 This in *Bethabara* was done. [But by
 The *Syriack* and *Newer* *Bethany*.]
 6. The next day *John* saw Jesus coming near,
 And bore this record [which himself might hear]
 Behold that Holy Lamb of God (said he)
 Who for our sins must sacrifice be.
 This same is He, of whom I said before,
 I am a Baptist, He's a great deal more.

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Deut. 6. 16.

Ex. 20. 3.
Deut. 6. 13.

Is. 40. 3.

P. 91. 11.

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For I am but of yesterday, but He
As far before me as Eternity.
I knew him not [by sight :] yet knew I well,
That he would soon appear to *Israel*.
The coming down o' th' Holy Ghost unto him :
Was given as a sign, whereby to know him :
Given by Him that sent me to this place,
Thus to prepare his way before his face.
I take my record from that Gall-les's Dove,
That He's the Son of Gods eternal Love.
7. The next day *John* (with two Disciples more)
Was standing, as he was the day before :
And seeing Jesus as he passed by,
Bid them behold the Lamb of God most high.
They follow'd Him ; and being at his back,
He turn'd about and said, what is't ye lack ?
Master (said they) where may thy dwelling be ?
Jesus invited them to come and see.
They went ; and spent the rest of that day there :
'Twas more than four a clock [the night drew near.]
One of those two was *Andrew*, *Simons* Brother :
(And very probably, *St. John* the other.)
He meeting *Simon*, straightway up and told him,
We've found the true Messiah ; come, behold him.
So both together unto Christ they came ;
Who knew, and told, and added to his name.
Thou *Simon* art (said he) the Son of *John*,
Peter a Rock [for me to build upon.]
8. Christ (the next day) to *Galilee* went down,
And called *Philip* of *Bethsaida* Town.
Then *Philip* meets his friend *Nathanael* :
And gives him an account of what befell.
Can good come out of *Nazareth* ? said he.
To be resolv'd (said *Philip*) come and see.
When Jesus saw *Nathanael* coming tow'rd him,
This great Encomium he did afford him ;
Behold an *Isa'ite* indeed (said He)
Made up of *Jacobs* plain integrity !
What ! known (said he) and never seen before !
I can (said Jesus) tell a great deal more :
I saw thee underneath the shady tree,
Before that ever *Philip* called thee.
49 Rabbi (said he) I see thou art indred
The King of *Israel*, the Holy Seed.

Ch. 2. *The Wedding at Cana.*

Mat. Mar. Luk. Job.

Dost thou believe (said He) with so much ease?
Thou shalt behold far greater things than these.
Heaven it self shall open unto me:

Angels themselves shall my attendants be.

9. At *Cana* (now) there was a wedding feast,

At which the Lord vouchsaf'd to be a guest.

For both Himself and his Disciples were

Invited (with his Mother) to be there.

And when she told him of their want of wine,

He shew'd (at first) dislike to her design:

She must not think to rule him as a novice;

In what concern'd his Deity and Office.

But gathering hope, she bade the servants do,

Whatever Jesus should direct them to.

And [when he knew that all their wine was gone,]

He bad them fill six water-pots of Stone.

Two or three firkins ev'ry vessel held,

And to the brim with water they were fill'd.

Now draw (said he) [not making any waste,]

And give the Governour a cup to taste.

He (having tasted) for the Bridegroom sends,

And thus in brief his gen'rous wine commends;

Most men at first keep up the worst, but thou

(Not like the rest) hast kept the best till now.

By this first miracle the Lord began

To manifest his being more than man:

And thus confirming his Disciples hearts,

To *Capernaum* (for a time) departs.

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CHAP. 3. §. 1.

Mat. 14. 24. 25. Jn. 7. 11. Jf. 69. 9.

I. 55. 7.

- 2 13 **AND** now the Paschal Festival ensues ;
 Which He observ'd, as well as other Jews :
 And coming up to Town (with that intent)
 14 Directly to the sacred Temple went.
 Where finding those sold oxen, sheep and doves ;
 15 He made a whip, and sent them out in droves.
 16 This house is call'd (said he) an house of pray'r ;
 And will ye turn it to a thievish fair ?
 17 (Thus is it writ in *David's* Prophecy,
 Zeal for thine house hath ev'n devoured me.)
 18 The Jews reply'd, But what's the sign thou shov'st ?
 Produce authority for what thou dost.
 And though the thing it self was sign enough,
 Yet he allow'd the men this other proof ;
 19 Destroy this Temple, and I will it raise,
 As firm as ever 'twas, within three daies.
 20 So soon (said they) wilt thou this Temple rear,
 Which hath been building six and forty year ?
 21 This they thought strange, not knowing his intent ;
 For He the Temple of His Body meant.
 22 Which to his followers appeared plain,
 When He was rais'd from the ground again.
 23 Many men now consid'ring how he wrought,
 Deny'd not the truth of what he taught.
 24 He did not (yet) himself commit unto them,
 25 Because that He did thoroughly see and know them.
 And others who believ'd, (for shame or fear)
 Were loth to let it openly appear.
 3 1 Thus *Nicodemus* came to Christ by night,
 And was instructed in the Gospel-light.
 (This *Nicodemus* was a Pharisee
 Among the Jews of great authority.
 2 Rabbi (said he) these miracles of thine
 Plainly declare, thy Person is divine.
 Heaven confirms thy Doctrine to be true ;
 Doubtless the way to heaven thou dost shew.
 3 No man (said Christ) can enter heaven gate,
 Until he first become regenerate.

Regenerate ?

Ch. 3. *Christ and Nicodemus.*

Mat. Mar. Luk. Job.

Regenerate? (said he) what, born again?
 Be pleas'd that difficulty to explain.
 No man (said He) that Kingdom can inherit,
 Till born anew of Water and the Spirit.
 That Kingdom cannot flesh and blood contain,
 Until Spirit^liz'd and born again.
 And let not this impossible be thought,
 Because you see not how the change is wrought.
 For as the winds intrigues thou never know'st,
 So nor the breathings of the holy Ghost.
 But how can this (said *Nicodemus*) be?
 This doctrine seems exceeding strange to me.
 Art thou (said Christ) a Doctor of the Law,
 And dost not thou these matters understand?
 All that I speak, I know it to be true;
 None other can reveal the same to you.
 If what I teach in such an Earthly way,
 Ye cannot reach; what further shall I say?
 To teach the way to heaven, thence I cam^e
 Although [as God] in heaven still I am:
 Where mortal man did never go, nor can;
 And therefore I became the Son of Man.
 And being lik'd up, I am to die
 (As *Moses*'s serpent once did typifie)
 That mortals stung with sin may look to me;
 Look and be cur'd, and live eternally
 For God so loved mankind, that he gave them
 His only Son, by faith in him to save them.
 To save them from the Legal curse, which they
 Lie under still, that still do disobey.
 Herein their condemnation chiefly lies;
 Though Light be come; yet still they shut their eyes.
 And therefore darkness is so much belov'd,
 Left in the light their act^ons be reprov'd.
 But he that's consc^ous of no evil done,
 Fears not the sight of an impart^oal Sun.
 3. Jesus went after that to *Jery-Land*,
 Baptizing there (with his disciples hand.)
 And *John* baptiz'd in *Azoon* (which was near
 To *Salim-Town*) much water being there.
John hereupon began to be despis'd;
 Because that Christ with more success baptiz'd,
 And greater Majesty. The wrangling Jews
 Sent *John*'s Disciples to him with the news,

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Num. 11. 9.

Num. 11. 19, 28, 29.

he well is deep (said she) and thou hast not	4	11
therewith to draw, nor any water-pot.		
thou above our Father <i>Israel</i> ,		12
tho drank himself, and then gave us the well ?		
his will (said he) but ease your present pain :		13
he that drinks mine shall never thirst again.		
that water I bestow, still proves to be		14
well of life that springs eternally.		
may give me Sir, (said she) of that same water ;		15
that I may never thirst, nor draw herea'ter.		
he bad her go, and first her husband call.		16
her answer was, that she had none at all.		
that's true (said he) for none thou hast alive;		17
but in thy time hast had no less than five :		
and that same man with whom thou livest now,		18
is not thy husband ; that thou may'st avow.		
she (she repy'd) I see thou art a Prophet :		19
our Fathers held (what's thy opin'on of it ?)		
they held this <i>Gazim</i> was th' only hill,		20
for serving God according to his will.		
his will is this (said he) not only here,		21
nor at <i>Jerusalem</i> , but ev'ry where,		
men should contin'ally put up requests		22
with holy hands from undefiled breasts,		
and is himself a spirit, and will be		23
worship'd in Spirit and sincerity.		24
you (without warrant) serve ye know not what :		
salvation is of Us, be sure of that.		25
know (said she) when Christ is come, he shall		
ev'ry needful truth instruct us all.		26
I am (said He) the true Messias [whom		
so long ye have expected for to come.]		
leaving her pitcher then, away she ran,		27
and told the Towns-folks she had found a Man,		28
could tell her all she did : I think (said she)		
No man can be Messias, if not He.		29
Now his Disciples (having brought their meat)		27
desired him (in th' interim) to eat.		31
but Jesus told them that he did not want		32
Or meat or drink : though they were ignorant.		33
My Fathers work (said he) is full as good		34
and pleasant, as my necessary food.		
think ye the same of what y're sent about.		35
Others came in to sow, and so went out.		36

4 37 You reap the profit of the Prophets pains :
 38 Theirs hath the labour been, and yours the gains.
 Some corn indeed must yet a great while stand :
 But here's a harvest ready to your hand.
 39 Then came the woman to the well again,
 And brought a number of her Countrymen.
 40 Two daies with them (at their request) he staid,
 And was receiv'd for what the woman said.
 41 Then many more believ'd, and told the woman,
 42 They thought indeed that he was Christ, or no man
 Yet not on her account, but for the sake
 Of their partic^r.ar hearing what he spake.
 43 6. Thence t'other Towns he came (and past his own
 44 For Prophets are most slighted, where most known.
 45 Those Galileans made him welcomest,
 Which saw his wonders at the Pascall feast.
 46 He now revisits *Cana* ; where at first
 His water-wine allay'd their wedding-thirst.
 47 And when his coming was divulg'd by fame,
 A Nobleman from *Capernaum* came,
 Beseeching him to come, and so recover
 His Son, that otherwise was given over.
 48 No faith without a miracle ? said Jesus.
 49 Pray Sir (reply'd the Court'r) come and ease us
 50 Well, go (said He) thou shalt in health behold him
 51 The man believ'd, and found it as he told him.
 52 And having askt the time, 'twas so exact ;
 53 That minute Jesus spake, the fever slackt.
 54 Which miracle was then so well received,
 That's family, as well as he, believed.
 7. Thus went he up and down, and taught (with fame
 Repentance and believing on his Name.
 But even where he had been educated,
 Instead of being honour'd, he was hated.
 For standing up, as with his use agree'd,
 I'th' Synagogue (one sabbath day) to read,
 He (by the Clerks offic'ous ministry)
 Receiv'd *Isaiah's* Gospel-Prophecy.
 And when he had unfolded it, he lights
 Upon the place, where thus he found it writ ;
 I'm fill'd with the Spirit of the Lord,
 Because I am to speak a joyful word
 To all the poor in spirit, and am sent
 With healing balm to the heart that's rent ;

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4. 16. 1, 2.

h. 3. Christ Preaching at Nazareth.

freedom to preach, to those that fetter'd be,
 And so proclaim the Lords great Jubilee.
 When he return'd the book, fate down; and they
 With great attention) harken'd what he'd say.
 His day (said he) this scripture plainly 'ppear
 To be fulfill'd exactly in your ears. (much,
 Much more he spoke, which made them wonder
 How *Josephs* son should ever come by such.
 Now (said he) you look to see done here
 The things that you have known me do elsewhere.
 But I am far more undervalu'd here
 In Pow'r and Person) than I am elsewhere.
 And I must tell you, that in *Israel*
 Did many poor and hungry widows dwell,
 When that great famine all the Kingdom grieved,
 Yet by the Prophet was but one relieved.
 So likewise there white lepers were good store;
 When *Naama* was cured, and no more.
 Then were they ready all to fly in's face,
 And led him forth toward the steepest place
 Of all that mount which did support their town;
 And made account to throw him headlong down.
 But through them all himself he did conveigh,
 And so to *Capernaum* went his way.
 And there he dwelt and preach'd contin'ally,
 And that with more than Scribe authority.
 Thus he fulfill'd *Isaiah's* prophecy
 Concerning *Zebulao* and *Naphtali*;
 Once overwhelmed with a gloomy night,
 Now filled with the glor'ous Gospel-light.)
 And in the Church there was a man posselt,
 Who sent this horrid tone from's filthy breast,
 Jesus, away! I know thee who thou art,
 Gods holy Son. Encrease thou not our smart.
 Jesus reply'd, Come, and hold thy tongue,
 Satan obey'd (and threw the man along.)
 And hereupon his fame was spread throughout
 The whole amazed country round about.
 How powerful a word is this (said they)
 Which these uncleanest Devils thus obey!
 He visits *Sinners* Mother next, whose feavor
 Through violent,) at his command did leave her.
 For which great cure so freely wrought upon her.
 She rose and served him with thankful benour.

[Mat.] [Mar.] [Luk.] [Job.]

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1 Kings 17.9. 2 Kings 5.14

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2 Kings 15. 29.
If. 9. 1, 2.

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f. 53. 4.

Luk. 14. 4.

10. About sun-set he cast out many Devils ;
And all that came, he heal'd of all their evils.

(So true of him *Iaiah* prophesies,
He bore our griefs and our infirmities.)

And though the Devils cry'd, we know thee well
Yet Jesus would not suffer them to tell.

[He would not let such years bear him witness.
Their trade in lying caused their unfitness.]

11. Next morning early Jesus went his way
Into a solitary place to pray.

Peter and others finding him, declare,
How earnest after him the people were.

My pains (said he) on others must be spent,
As well as these ; for therefore am I sent.

Therefore he went through *Galilee* and taught,
Confirming it by wonders which he wrought
On all that came from *Syr'a-side* oppress'd,
Lunatick, Paralytick, and possess'd.

For men were brought (by so great fame as this)
From parts remote, ev'n from *Decapolis*.

12. And as he was within a certain City,
A Leper came and humbly crav'd his pity.

O Lord (said he) thy power is not mean ;
Thou canst (if willing) eas'ly make me clean.

Then Jesus (mov'd with pity tow'rd the man)
Touch'd him, and said, I will as well as can :

Be cleansed of thy leprosie (I say.)
And straight his leprosie was done away.

Now go (said he) but see thou dost not tell
Who cur'd thee, till the Priest pronounce thee well.

Let him receive that off'ring at thy hand,
As *Moses* doth (in such a case) command.

But yet the man so much the matter blazes,
That Christ was fain to keep in desert places,

13. Till some daies after, He returned home :
And it was quickly known that He was come.

So that they throng about the house for cure,
And to receive his words, so sweet, so pure.

Among the rest they bring a palse-man ;
But cannot come at Christ, do what they can.

Having at last the roof uncovered,
With cords they let him down upon his bed.

And when He saw their true industrious faith,
Unto the Paralytick man he saith ;

3. The Paralytick man let down, &c.

Mat. Mar. Luk. Joh.

sin [the source of all infirmity]
 ly and fully is forgiven thee.
 when the Scribes and Pharisees did hear
 or divers of them were assembled there)
 how his blasphemy (said they) begins !
 who but God alone can pardon sins ?
 is reply'd, what means your private talk ?
 not as hard to say, Arise and walk ?
 before I prove my power thus, and say,
 up thy Bed (my son) and go thy way.
 on his legs the man be'ng firmly raised,
 he hove his bed, and great *Jehovah* praised.
 which did amazement in the people strike ;
 and made them say, they never saw the like.
 Another time (He being by the shore)
 the people prest to hear him more and more.
 entering into *Peters* ship, from thence
 gracious words he freely did dispence.
 When he had made an end, he *Peter* wishes
 launch out further for a draught of fishes.
 he fith'd (said he) and nothing caught ;
 it with'd by thee, we'll try another draught.
 and so they did ; enclosing such a shoal,
 they could not hope to draw the net up whole,
 or *John* and *James* help they call amain :
 and both the ships could scarce the fish contain.
 then *Peter* falls at *Jesus*'s feet, and cries,
 so great art Thou for our vile companies.
 For they were all amaz'd.) Fear not (said He)
 thou shalt henceforth take living souls for me.
 he and *Andrew* came to shore, and quickly
 left all they had, to follow him [more strictly.]
 and as they went along, he call'd the other,
 which aided them. *Jacobus* and his Brother.
 they soon agree : and *Zebedee* must mend
 the net, which they now could not stay to end.
 5. After another sermon on the shore
 To which resorted Auditors good store)
 he called *Matthew* ; who forsaking all
 Toll and Toll-booth) obey'd his Masters call :
 and made him such a feast, that many 'a sinner
 and many publicans were there at dinner.
 but this the Pharisees much quarrel'd at,
 because with men un sanctify'd he sat.

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			5	31	Hof. 6. 6.	These men (said he) do chiefly want Physician Who see their sad and desperate conditions. But go and learn what meaneth that, I prize Mercy before the fattest sacrifice.
				32		Self-right'ous men I never came to save, But those that see what want of me they have.
9	14	1	18	33		But why (say they) do thy Disciples feast, When <i>John's</i> and ours fast twice a week at least ?
			19	34		When I am gone (said he) they'll fast and weep
			20	35		Like Bridemen now my company they keep.
			21	36		And [being newly call'd] they are not fit For trials of a rougher nature yet.
				37		In garments weak, strong pieces will not suit ;
				38		Old bottles break, and spill the vines new fruit.
17		23		39		They that know what the old wine is already, Disgust the must, as being harsh and heady.

CHAP

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CHAP. 4. §. 1.

And after this, the solemn festival
 Was holden at *Jerusalem* by all.
 ere there's a Pool (*Bethesda* is the name)
 aving five porches built about the same.
 hese porches for the Creples were erected,
 here they the stirring of the Pool expected.
 or at a certain time an Angel came,
 whose motion gave such vertue to the same;
 hat who so first was after bath'd, was sure
 Whate're he ail'd) of present perfect cure.
 Now one (among the rest who there did wait)
 ad had a lameness thirty years and eight.
 Christ therefore knowing what he had endur'd,
 demanded of him, if he would be cur'd.
 or (said the man) it is indeed my will,
 ut (wanting help) I am prevented still.
 ise, take thy bed (said He) and go thy way.
 o the man did : and 'twas the sabbath day.
 Therefore the Jews (observing what he did)
 old him that this the Laws of God forbid.
 his I was bid (reply'd the man) to do,
 y him that did enable me thereto.
 whose that > said they. Who 'twas, he could not say;
 or Jesus had convey'd himself away.
 ut in the Temple afterward they met ;
 Now thou art well (said Jesus) do'nt forget
 his mercy of the Lord : offend no more,
 lest thou be worse than e're thou wast before.
 Then went the man and told the Jews, he found
 hat Jesus was the person made him sound.
 With Jesus therefore hotly they contest,
 or violating of Gods holy Rest.
 y God (said he) and Father worketh still :
 also work [according to his will.]
 Then did they seek to kill him ; and the rather,
 ecause he made th' Eternal God his Father.
 The Son (said he) does what the Father does :
 his son he loves ; his Son He all things shows.

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Acts 17. 18.

- 5 21 To him he will his wondrous power give;
 22 That he shall also cause the dead to live.
 23 Men he must judge: that men to him may shew
 24 The same respect, as unto God is due.
 25 Whoso believeth God, believeth me:
 26 And he that doth, shall live eternally.
 27 They that are dead shall shortly hear my call,
 28 Who am (like God) a spring of life to all.
 29 And unto me the last discerning fan
 30 Is given, as I am the Son of man.
 31 My voice (I say) shall open ev'ry grave;
 32 Some to condemn, and other some to save:
 33 According to the righteous firm decree
 34 Of Him that gives me this authority.
 35 This record of my self is weak (I say you.)
 36 But *John* hath fully prov'd it to be true.
 37 Whose testimony (yet) I could have waved;
 38 But that ye might believe, and so be saved.
 39 He was a candle burning very bright,
 40 And (for a while) ye lov'd to see his light.
 41 But I have greater witness than *John*;
 42 To wit, the works I have divinely done.
 43 And God himself from heaven witness bore,
 44 Whose voice was never heard of you before.
 45 But if my Fathers words had been believ'd;
 46 Whom he hath sent, you would have soon receiv'd.
 47 Search but the Scriptures, and you'll plainly see,
 48 That they are they which testify of me;
 49 How that I am that Life-infusing Prophet:
 50 But ye refuse to be partakers of it.
 51 'Tis not my self I honour, but the Lord,
 52 Whom (in rejecting me) ye have abhorr'd.
 53 If a seducer comes, and humours you;
 54 Whate're he saies, is still accounted true.
 55 But how can ye believe, that sick and lame
 56 Rather applause from men, than from above?
 57 I'll not accuse you unto God: ye must
 58 By *Moses's* law be judg'd, wherein ye trust.
 59 Or Me did *Moses* write; you'd Me believe,
 60 Did ye but credit unto *Moses* give.
 61 But if ye do't believe what He did write,
 62 How can ye Me believe [whom thus ye slight?]
 63 2. Now on the Sabbath which they call First-second
 64 (From second Paschal seven such were reckon'd).



Christ walketh on y^e Sea. *Mat. 14*

Peter denieth Christ. *Mat. 14*



28 MR 59

Ch. 4. His Disciples crop the ears of Corn.

Mat. Mar. Luk. Joh.

Jesus's Disciples pluckt the ears of Corn ;
Which ought (the Jews said) then to be forborn.
Have ye not read (said Christ) what David did,
When he and his (being very hard beset)
Were by *Abimelech* admitted guests
To consecrated shew-bread of the Priests ?
Why don't ye also of the Priests complain,
How by their words the Sabbath they prophane ?
For the Temples use, ye say, they are ;
But greater than the Temple is by far.
But God loves Mercy more than sacrifice ;
Consider this, and you'll be less precise.
This Rest was made for mankind's benefit ;
And not to lose their health by keeping it.
I am moreover Lord o' th' Sabbath day ;
Can temper, charge, or take it quite away.]
As Jesus taught another time, there came
A man, whose wither'd hand had made him lame,
The Jews then (willing to accuse him) say,
Is healing lawful on the Sabbath day ?
Stand in the midst (said Jesus to the cripple)
What one of all this superstitious people,
That hath a sheep new fallen in a pit,
Will not upon this day deliver it ?
Man is by far more precious : if we can,
Can save and will not, we destroy the Man.
What say ye now to this ? what is't ye say ?
Is healing lawful on the Sabbath day ?
Then did he (when they answer'd not) express
Anger and grief at their hard-heartedness :
And bad the man stretch forth his wither'd hand,
Which was restor'd again at his command.
At this, the Pharisees (with madness fill'd)
Straightway consult which way to get him kill'd.
But Jesus knowing their *Herodian* hearts,
Went tow'rd the *Maritime* remoter parts.
Yet from all parts the people thither came,
When once they heard of his all-healing Name.
So that a ship was fain to wait upon him :
So out of measure did the people throng him.
For with a touch he healed all their evils,
And with a word cast out the foulest Devils ;
And charg'd them not to make him known : hereby
Fulfilling of *Isaiah's* prophecy,

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11. 4. 1.

My chosen and beloved servant shews
 Judgement as well to Gentiles as to Jews.
 He shall not make a puther or a noise,
 Nor in the streets shall any hear his voice.
 He shall not break the reed already cleft ;
 Nor quench the flax, where spark of hope is left ;
 Till he compleat his Gospel-Right'ousness :
 Till Gentiles this Victorious Judge confess.
 4. About this time the Lord abode in pray'r
 All night upon a mountain, to prepare
 His Ordination. When the Sun drew near,
 He summons his Disciples to appear :
 Whence he so many for Apostles marks,
 As th' antient Jewish Church had Patriarks :
 To be his near attendants, and disperse
 These joyful tidings through the universe.
 Ease to restore to those that were dis-eas'd,
 And to recover whom the Devil seiz'd.
 Peter and Andrew, James and John (two pairs)
 And these two last he called Thunderers ;
 Then Philip, Thomas, and Bartholomew,
 Levi (th' Exciseman) alias Matthew,
 Alphus's Son Jacobus was another,
 And Judas (call'd Thaddæus) James's Brother,
 Simon the Cananite (or else Zelotes,)
 Lip-holy Judas (call'd Iscariotes)
 Whose thievery and avarice (in th' end)
 To's Master made him prove a trait'rous fiend.
 With these the Lord descended to the plain,
 Where met him all the multitude again :
 And they that were dis-eas'd, or were possesst,
 All of them had their grievances redrest.
 Then into th' house he went ; but had no leisure
 To eat or drink : they throng'd so out of measure.
 And some went forth to stop the multitude :
 For this (they said) was boisterous and rude,
 5. Seeing them come so thick, on that account
 He went and preach'd this Sermon in the Mount.
 (To his Disciples chiefly 'twas address't,
 Though many things concerned all the rest.)
 Blessed are they that are in spirit poor :
 Heaven shall them enrich for evermore.
 Blessed are they that weep and mourn aright :
 They shall be comforted with joy and light.

Ch. 4. *The Beatitudes. He came to fulfil &c.* Mat. Mar. Luk. Job.

Blest are the meek, that all the world enjoy ;
[Whose inward peace no creature can annoy.]

Blest (then) are Mourners, Meek, and Poor in Spirit ;
Who Comfort, Earth, and Heaven must inherit.

Blest are the hungry and the thirsty Souls :
God shall their table spread, and fill their bowls.

Blessed are those are mercifully given :
Mercy again shall they obtain from Heaven.

Blest are the pure in heart, who God shall see.
Blest are the peaceful, Heavens Progeny.

Blessed are those that are my sufferers :

For the Celestial Kingdom shall be theirs,
Glory in wrongs ; for your reward is Glory :

Ye know they us'd the Prophets so before y'.

Ye are as salt ; which, when the Saviour's gone,
Is good for nought, and therefore trampled on.

Ye represent a City built on high ;

Which (while it is) is obvious to the eye.

Ye are as lights : which men use so to set,
That all the house may thence have benefit.

So let your works shine forth, that men may gather
Thence, that ye have a true Celestial Father.

Whose Law t'abolish never think I came ;
I came to 'stablish and enlarge the same.

For Heav'n and Earth shall sooner pass away ;
Than e're one moral tittle shall decay.

Whoso the least commandment violates
(Repenting not) ne're enters Heaven-gates.

For if ye do no more than what is done

By factious Scribes and Pharisees y' are gone. !

Murder (say they) to judgement must be brought,
And so shall ev'ry rash and angry thought.

Which breaking out in vile opprobrious names,
Shall have a greater doom and hotter flames.

Offer not therefore any sacrifice,

Untill you've reconcil'd your enemies.

And this do quickly, e're the Judgement's past ;
Before you are in horrid prison cast.

From whence ye can't at liberty be set,

Untill y' have paid the utmost of the debt.

'Twas said of old, All whoredom thou shalt flee :

I say a wanton thought's adultery.

If thy right eye or hand offend thee thus,

Condemn both them and all thy darling lusts.

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Come rather lame, and sing in Heavens Quire ;
Than alwaies flame, and howl in Hell entire.

Again, the Scribes transgress the antient laws,
Sull'ring divorce for any trivial cause.

Except it be for fornication ; she,
And he that weds her, act adultery.

They also say. Let swearers pay their vow :
But I no [idle] swearing can allow ;

By Heav'n or Earth, or by *Jerusalem* :
For God alone hath power over them.

Nor by thy head ; until thou canst turn gray,
Or (at thy pleasure) turn thy age away.

Barely affirm, or barely else deny,
In vulgar term, No, Nay, Yes, Yea or Y.

The law permits you to retaliate
[Yernot without the Publick Magistrate.]

Be Ye (if any buffet you) so meek,
As (rather than revenge) turn th' other cheek.

If law's pretended, and thy coat be gone ;
Two wrongs endure, before thou render one.

And if compel'd (by Messengers of State)
To go a journey, be not obstinate.

Give, to thy pow'r : and whoso'e would borrow,
When lend thou canst, delay not till the morrow.

Ye know what hath been said [by Pharisees ;]
Thy Neighbour love, and hate thine Enemies.

But I say Love, and Bless, and pray for those
That Hate you, Curse you, Are your bloody foes.

For thus your Fathers rain and Sun give food,
As well to wicked persons as to good.

If ye salute and love your loving Brothers,
What do ye more than Publicans and others ?

Imitate this perfection of Gods Love ;
[And have his benediction from above.]

Touching your giving alms ; If ye regard
Appiause of men, expect no more reward.

Vain-glory makes the hypocrites proclaim it ;
And they receive the recompense they aim at.

Be thou so private, it may scarce be known
To thee thy self, what thou thy self hast done.

That He who sees the greatest secrecy,
May (at the last) reward thee openly.

And when thou pray'st, pray not like those that do
In greatest concourse, that the world may know it.

But

Ch. 4. Of Alms & Prayer. Fasts. Covetousness. Mat. Mar. Luk. Job.

But shut thy door ; be sure thou shalt be heard :
 Thy private pray'r hee'll publickly reward.
 Nor pray like heathens, o're and o're again ;
 Who think their strings repeated must obtain.
 God knows beforehand what ye have to say.
 After this manner therefore you may pray :
 Our Heav'nly Father, hallow'd be thy Name.
 Enlarge thy Kingdom, and confirm the same.
 Grant that thy will we may fulfill in love,
 As it is done by ev'ry one above.
 Vouchsafe this day our daily bread to send us.
 And pardon us, as we do those offend us.
 Whate're the world, whate're the flesh or Devil
 Tempting attempt, deliver us from evil.
 For thou art King of glorious pow'r [and then
 Wilt still be so] when time's no more. Amen.
 (This form he also gave, when ask'd by one
 For such a form, as others had of John.)
 Pardons (said he) are so bestow'd upon you,
 As you your selves do pardon those that wrong you.
 Moreover, in your private faults, sequester
 That hypocritical affected gesture.
 Wash and anoint thy self : and shun their puer,
 Who both reward and fast to one another.
 Fast not to men, but unto God ; and see,
 If God do n't recompense thee openly.
 Lay up no treasure here for moth and rust ;
 And where (for thieves) ye know not whom to trust.
 Lay't up in heav'n ; such things approach not thither :
 Your heart and treasure will be both together.
 Both soul and body are directed well,
 If light in th' eye and in the judgement dwell.
 But being clouded with blind avarice,
 How dismal an obscurity is this !
 For God and Mammon are so opposite,
 They cannot both be serv'd by mortal wight.
 Take then no thought for things to drink or eat :
 God gives you life ; he'll (surely) give you meat.
 He feeds the fowls, that neither reap nor sow :
 Are ye not better than the birds (I trow ?)
 But which of you take all the thought you can,
 Can make himself one whit the taller man ?
 And then for clothes ; the lilies here (ye know)
 Nor toyl, nor spin ; yet see but how they grow !

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Acts 4 34.

That even *Salomos* in all his glory
Was not aray'd like one of these before y'.
Be not so faithles as to think your Father
Will cloath the grasse, and not his children rather.
Take then no thought for victuals or for suits :
These are the chiefeſt care of heathen brutes.
Your father knows ye cannot be without them :
Ye need not be so anxious then about them.
His kingdom first and Right'ousness pursue :
The rest shall all be added unto you.
My little flock, away with fears and cares :
Your Fathers will hath made you Royal heirs.
Be not solicitous about to morrow :
The present day is full enough of sorrow.
Ra her give alms, let what ye have be sold :
And so provide you bags, that wax not old.

Judge not, and be not judg'd : for as ye judge,
That judgement to receive ye must not grudge.
How canst thou hypocritically crie,
Of that same straw I'll clear my brothers eye ;
When in thine own there is a beam ? Correct
Thy own waies first, and then let him be checkt.
To Cynick teeth expose not things divine ;
Nor Diamond-doctrines to the feet of swine.

Although a friend at midnight may deny
To rise, and do his friend a courtesy ;
Yet if his friend be but importunate,
He'll rise and help him (be it ne're so late.)
Be earnest in your pray'rs ; ask, seek, and knock ;
Receive, and find, and heaven-gates unlock.
What man (for bread) will give his child a stone,
Or give him (for a fish) a scorpion ?
If ye (whose goodness comes from him) do so,
Much more shall he his Ghostly gifts bestow.

Observe that gen'ral Law, to others do,
As ye are willing should be done to you.

The broad way shun wherein the rabble treads,
Which unto death and so to ruine leads.
Strive (with a few) to enter at the gate
That lead to life ; because 'tis very streight.

Beware of teachers cloath'd in woolly skin,
But are indeed as rav'nous wolves within ;
You'll know them by their lives and by their lips :
'Tis not a vine that beareth haws or thorns.

Ch. 4. *The Centurions beloved Servant.*

Mat. Mar. Luk. Job.

The root and fruit are both alike : the fruit
Will truly shew the nature of the root.
And if the fruit be naught, the tree is good
For nothing but to find Hell-fire food.
Lord, Lord: will never into heav'n admit them,
Unless an holy life before hand fit them.
For workers of iniquity will plead,
That in my name they've often preach'd and pray'd,
Cast Devils out, and many wonders done :
But then shall I disown them ev'ry one.
Therefore all they that practise what they hear,
With prudence on a Rock their building rear.
And all the storms and winds that beat and blow,
That firm foundation cannot overthrow.
But they that never practise what they hear,
With folly on the sand their building rear :
Which, when the storms and winds do beat and blow,
With dreadfull fall they quickly overthrow.

And when these sayings to an end were brought,
The people were amaz'd at what he taught :
Who taught them with authority, and so
As feeble Scribes were never wont to do.

6. From thence to *Capernaum* Jesus went :
And there the Elders of the Jews were sent,
To gain his will to heal a Captains servant.
And they (in their request) were very fervent.
This man (said they) deserves it at thy hand :
He founded us a Church, and loves our Land.
And as He went along with them, to cure him ;
The Captain sent some friends of his, to assure him,
That he [a Gentile] was not fit enough
To harbour such a One within his roof.
Therefore (said he) I durst not see my Lord :
I'm sure of help, if thou but speak the word.
For I (though so inferiour a Commander)
Can make my men come hither or go yonder.

Then Jesus (turning to the people) saith,
All Isr'el hath afforded no such faith.
Heli's for the Jews ; when (from the East and West)
The heathens shall with Abraham be blest.

So they return'd, and (as he told them) found
The paralytick man both safe and sound.

7. The next day after, Jesus went along
Toward *Naim* City, with a mighty throng.

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- 12 And there he met (without the City walls)
A widows only sons sad funerals,
Attended with much people of the place
Cordoling of her lamentable case.
- 13 And at the sight his bowels did relent,
Weep not (said he) thy loss do I resent.
- 14 When to the Bier he came, the bearers staid ;
Then did he touch the same, and thus he said ;
Young man arise. He could not but obey,
[And open his eyes, that had been cold as clay :]
- 15 Then sitting up, he spake exceeding plain,
And Jesus gave him to his friends again.
- 16 Great fear surpriz'd all those that saw the same ;
Who therefore prais'd the great Jehovahs Name :
Because he had his people visited,
And rais'd a prophet that could raise the dead.
- 17 Which rumour quickly was divulg'd throughout
Judea and the Region round about.
- 18 8. John heard it too ; and sent to Christ, to know,
Whether he were indeed the Christ or no.
- 19 Now J. sus (when the two disciples came)
Was healing men posselt, and blind, and lame.
- 20 Tell *John* (said he) what miracles are wrought ;
And how the Gospel to the poor is taught.
- 21 And blest is he that taketh no offence
At this my Jew-despised exigence.
- 22 Then Jesus (when the messengers were gone)
Thus to his Auditors commended *John* :
What went ye forth to see ? a way'ring reed ?
Or one prayed like the Royal seed ?
- 23 What went ye forth to see ? a Prophet ? yea,
No Prophet ever was so great as He.
- 24 He 'tis, of whom the Prophecy doth say,
I send my Messenger, to clear thy way.
- 25 And yet the meanest Gospel-minister
Before this great Law-prophet I prefer.
- 26 Till *John* the types and prophecies foretold,
What *John*s torch-bearer bids you now behold.
- 27 Come ye but hear and understand ; in summe,
This that *Elias* is, that was to come.
- 28 Yet few embrac'd his Gospel, save the worst ;
Which have no right (ye think) but are accurst.
- 29 Heathens and Publicans (indeed) conform
So thick, as if they Heaven meant to form.

But Pharisees and Lawyers have rejected
 His good advice from God to them directed,
 What shall I say then to this peevish race,
 But what the boyes are wont ⁱⁿ market-place :
 Ye dance not at our merry pipe ; our ditty
 (Though ne're so doleful) will not move your pity ?
 For *Johas* austerity ye have oppress'd
 With infamy, as if he were possesst ;
 I that am free free and affable, have got
 The title of a Glutton and a Sor.
 But all true sons of Wisdom justify
 Both him and me from all your obloquy.
 9. Then did the Lord their unbelief upbraid,
 To whom his pow'r had chiefly been display'd.
 Wo to *Chorazin*, to *Bethsaida* wo !
 For *Tyre* and *Sidon* would have long ago
 Themselves in sack-cloth humbled, had they been
 Spectators of the things, that ye have seen.
 I tell you therefore, in the Judgement-day
 A greater doom shall ye receive than they.
 In wonders *Capernaum* doth excell ;
 And their neglect will thrust her down to hell.
 If *Sodom* and *Gomorrah* had enjoy'd them,
 That fire and brimstone had not yet destroy'd them.
 I tell you therefore, in the Judgement-day
 She shall receive a greater doom than they.
 Thanks to my Father, Lord of Heav'n and Earth,
 Who slightest men of parts and noble birth ;
 And dost these mysteries to Children shew :
 Because it is thy pleasure so to do.
 Thou hast deliver'd ev'ry thing to me ;
 And I am fully known to none but thee :
 And so thy glorious person is conceal'd
 Only to me and thorow me reveal'd.
 Come unto me, all ye that are oppress'd ;
 Come unto me, and I will give you rest.
 Submit your selves to this my Discipline :
 'Twill prove the best and sweetest Anodyne.
 [I do not tyrannize with rig'rous might :]
 My yoke is easy and my burden light.
 10. About this season (being invited) he
 Lay down to dinner with a Pharisee.
 A woman of the City thither came
 (Whose life had gain'd her a notorious name)

And

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And brought (within an Alabaster pot)
The delicateſt ointment could be got.
She knee'd behind his feet ; and when they were
Waſh'd with her tears, ſhe dri'd them with her hair :
Then (having kiſt them) with her oyl ſo ſweet
Bath'd his beloved, well-beloved feet.

39

The Pharifee (obſerving what was done)
Wonder'd that Jeſus let her thus alone.
Were this (thought he) a Prophet (as they deem)
He would have known, who 'tis that toucheth him.

40

Simon (ſaid Jeſus) ſomewhat I ſhould ſay.

41

Maſter (ſaid Simon) let me hear't, I pray,
Two women (ſaid He) to pay to One were bound,
One twenty ſhilling, th' other twenty pound :

42

And when they had not wherewithal to pay,
He cancelled and threw the bonds away.

43

Which of the two (doſt' think) will love him moſt ?
Why, he by whom the greateſt ſum was loſt.
Thou 'rt in the right (ſaid Chriſt.) Now do but ſee,
How very different your dealings be.

44

Thou did'ſt me not with common water greet :
Her penitential tears have waſht my feet.

45

My cheek with common kiſs thou didſt not greet :
She hath not yet left kiſſing of my feet.

46

My head with common oyl thou didſt not greet :
Her pleaſant ointment hath perſum'd my feet.

47

Her ſins are pardon'd, which ſhe knew were many :
Though thou (perhaps) doſt think thou haſt not any.

48

Then he addreſt himſelf to her, and ſaid,
Thy ſins are pardon'd, all thy debts are paid —.

49

This ſtartled all the reſt that were at dinner :
What man (ſaid they) can thus diſcharge a ſinner ?

50

--The Faith (ſaid Chriſt) hath gain'd thee this releaſe
And therefore (Daughter) go thy way in peace.

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11. Jeſus went (after this) from town to town
(With his Apoſtles) preaching up and down.

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And certain gratefull women bore his charge,
Whom He from evil ſpirits ſet at large.

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Mary (from whom went ſeven) and Suſanna;
With Herods ſteward Chuza's wife Joanna. (blind)

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12. Then brought they one poſſeſt, both dumb and
But at his word the Devil ſoon reſign'd.

23

So that the people were amaz'd ; and gave it
For granted, He was Chriſt (the Son of David.)

h. 4.	h. 4. The blasphemy of the Scribes. They, &c.	Mat.	Mar.	Luk.	Job.
	as Scribes came thither from <i>Jerusalem</i> ,	12	24	3	22
	whose Hellish malice made'em thus blaspheme;				11
	He beats the Devils down but with a club				15
	that's borrow'd of their Grand-sire Belzebub.				
	Houfen (said Christ) or Kingdoms, that divide	25	23		17
	themselves against themselves, cann't long abide.		24		
	of Devils thus among themselves contend,	26	25		18
	soon will their self distracted Kingdom end.		26		
	You think your own <i>Exorcists</i> do it by	27			19
	The power of Gods Spirit : why not I ?				
	but if I do, then am I <i>Dauids</i> son ;	28			20
	He may be sure, that Kingdom is begun.				
	ruine Satans plots, I bind his hands ;	29	27		21
	I vanquish vice, wherein his Kingdom stands.				22
	And he that helps me not to beat him down,	30			23
	Hinders th' advancement of my Royal Crown.				
	All sin may be forgiven whatsoever :	31	28	12	10
	but this malicious Blasphemy shall never.		29		
	Whoe're imputes what Heavens Holy Spirit	32	30		
	Works, unto Hells black art, shall Hell inherit.				
	Show me the fruit, I know the tree : and so	33			
	These wicked words your wicked hearts do show.				
	For from the fountain of the heart doth spring	34			
	Both ev'ry good and ev'ry evil thing.				
	But at th' last men must a reck'ning make	35			
	for all the idle words they ever spake.				
	And then thy sound or thy corrupted breath	36			
	Will prove a savour unto life or death.	37			
	37. Some then desired him a sign to shew,	38		11	16
	Whom Jesus thought not fit to yield unto.				
	Ye shall e're long (said he) have such a one, as	39		29	
	Was once prefigur'd in the Prophet <i>Jonas</i> .				
	As the third day gave him his second birth,	40		30	
	So then shall I forsake the teeming earth.			31	
	Those Ninevites condemn this stubborn race :	41		32	
	For here's a Greater in their Prophets place.				
	The Southern Queen condemns you ev'ry one :	42			
	For here's a Greater than King <i>Solomon</i> .				
	I have begun to cast your Devil out ;	43		24	
	Who roving solitarily about,				
	At length returns, and [at the open door]	44		25	
	Espeies his house deckt better than before :				
	Then with a seav'n-fold power will he venture	45		26	
	(To your eternal ruine) to recover.				

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14. While yet he spake, his Brethren and his Mother
 Could not come near ; they throng'd so one another
 Then was he to'd by those that stood about,
 Thy Mother and thy Brethren are without, de
 And said would speak with thee. But whom d'ye
 To be (said he) my kindred ? I esteem
 These men my nearest and my dearest kin,
 Which have my faithfullest Disciples bin:
 He that obeys my Father, is my Brother ;
 And she likewise, my Sister and my Mother.

How blessed (said a woman) is the womb
 And paps, from whence thy nourishment hath come
 Yea, blest are they (said He) a great deal rather,
 Which hear and do the will of God my Father.

15. That very day did he from ship-board teach
 Great multitudes of people on the Beach.

A husbandman (said he) went out to sow ;
 And some seed fell, where people us'd to go :
 Which lying open to the fowls, they came
 And very greedily devour'd the same.

Some fell upon a ground of stone, and there
 The upstart blade was quickly made appear :
 But when the sun grew hot, it wither'd quite ;
 Because the rooting was so very slight.

Some fell (again) upon a ground of thorn,
 Which overpowered and choak'd the corn.
 Some falling on a good and fertile soil,
 Did variously reward the plowmans toy !

He that hath got an ear to hear, may hear :
 [But all have not an understanding ear.]

Then his Disciples ask him, why he spoke
 So Enigmatically to the flock.

Because (said he) to you alone 'tis given,
 To understand the mysteries of heaven.

They that do know and practise, shall have more ;
 Others shall lose the things they had before.

So these that think they have both eye and ear,
 Indeed and truth do neither see nor hear.

So said Jesus to this harden'd land ;
 Hear ye and see, but nothing understand.

In judgement are they blind, and so gross-hearted
 Lest they should understand and be converted.

Ye hear and see, what all the Prophets could
 Nor hear nor see, though very fain they would.

4. The Tares. Mustard-seed. Leven. Mat. Mar. Luk. Job.

ear then this parable more p'ain exprest;
 which is (indeed) amongst the easiest.
 The Preacher sows the word of God; and they
 which do not understand it, are th' high-way:
 because their hearts do not the seed admir,
 the foul-mouth'd Prince o'th' air devdureth it.
 ear which the stony-ground receives with joy,
 the heat of persecution will destroy.
 the thorns and briars (where the seed was hurl'd)
 hnt out the cares and riches of the world.
 solid, honest hearts the word takes root,
 and (more or less) it bears a precious fruit.
 The Earthly Heaven (said the Lord again)
 like a field that bears the choicest grain.
 while the farmer dreams of no such matters,
 some envious hand or other darnel scatters.
 and when the Corn and that begin t' appear,
 who (say the servants) sow'd the darnel here?
 one but an enemy (quoth he) would do't.
 shall we (say they) advance it by the root?
 no (saith the Master) lest ye hurt the corn:
 until the harvest let it be forborn.
 and then the reapers (whom I use to hire)
 shall house the wheat, and hurl the weed in fire.
 Again, the word dispens'd aright (said He)
 like to seed that grows insensibly.
 those fruit of Grace (which no device can blast)
 comes to a Glorious harvest at the last.
 Again, my Kingdom's like a mustard-seed,
 that yield's a tree wherein the birds may breed.
 from small beginnings it will greatly grow;
 as the leaven spreads among the dough.
 such pla'n parables (and yet sublime)
 he couch'd his Doctrine all at that same time.
 filling what the Psalmist once foretold,
 all parables declare both dark and old.
 Then the Disciples pray'd him to explain
 the meaning of the Darnel and the Grain.
 the Grain (said he) are You, whom I have sown;
 the Ray's the off-spring of the wicked One:
 which in the final harvest of the world
 shall by the Angels into Hell be hurl'd.
 and then the Right'ous like the Sun shall shine.
 they that can hear, let them their ear incline.

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 Then was he to'd by those that stood about,
 Thy Mother and thy Brethren are without, deem
 And fain would speak with thee. But whom d'ye
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 These men my nearest and my dearest kin,
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Ch. 4. The Tares. Mustard-seed. Leven. Mat. Mar. Luk. Job.

Hear then this parable more plain exprest;
Which is (indeed) amongst the easiest.
The Preacher sows the word of God; and they
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Is like a field that bears the choicest grain.
But while the farmer dreams of no such matters,
Some envious hand or other darnel scatters.
And when the Corn and that begin t' appear,
Who (say the servants) sow'd the darnel here ?
None but an enemy (quoth he) would do't.
Shall we (say they) advance it by the root ?
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Until the harvest let it be forborn.
And then the reapers (whom I use to hire)
Shall house the wheat, and hurl the weed in fire.
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Is like to seed that grows insensibly.
Whose fruit of Grace (which no device can blast)
Comes to a Glorious harvest at the last.
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From small beginnings it will greatly grow;
Just as the leven spreads among the dough.
In such plain parables (and yet sublime)
He couch'd his Doctrine all at that same time.
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Then the Disciples pray'd him to explain
The meaning of the Darnel and the Grain.
The Grain (said he) are You, whom I have sown;
The Ray's the off-spring of the wicked One:
Which in the final harvest of the world
Shall by the Angels into Hell be hurl'd.
And then the Right'ous like the Sun shall shine.
They that can hear, let them their ear incline.

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Mat.	Mar.	Luk.	Job.	Treasure, &c. The Tempest stilled. Ch. 4.
13 43				He that hath found where treasure is conceal'd,
44				Sells all he hath and purchases the field :
45				So is the Gospel. So a Merchant-man
46				Makes all the mony, all the means he can,
				To gain a costly diamond ; to gain
				What doubly will reward his coit and pain.
47				'Tis like a Net enclosing great and small ;
				(All are enclosed, because they 're fishes all :)
48				But on the shore their good or bad condition
				Must undergo the Fishers inquisition,
49				And so the Angels at the latter day
50				Shall save the good, and throw the bad away.
51				Then Jesus ask'd his Scholars, if they thought
				These things intelligible, which he taught.
				They answer'd, Yes, all this we understand.
52				Take notice then (said he) of this command ;
				Lay safely up (for treasure) all you 've heard,
				Be like to Scribes for Heaven well prepar'd ;
				Or like to skilfull Houshoulders, that shew
				(Upon occasion) things both old and new.
	4	21	8 16	Who lights a candle, to be covered
				Beneath a narrow bushel or a bed ?
		22	17	All that I tell you here, must come to light :
				All must be made appear to all mens sight.
		23		Ye that can hear, to this incline your ear :
		24	18	Take special heed both what and how ye hear.
				Look how much care and diligence ye take,
				So much the greater profit will ye make.
		25		Gifts well employ'd the Lord intends to bless ;
				Which not employ'd must needs grow less and less.
8 23	35	22		16. Now when the ev'ning came, he bad them make
	36			Tow'rd th' other side of this Tiberian lake.
24	37	23		And being under sail, the wind and sea
				Were like to cast the ships and them away.
25	38	24		They (as their sacred anchor) flee to Him :
				Carest thou nothing, if we sink or swim ?
26	39			He then awoke, and (rising from his pillow)
		25		Rebuk'd the wind, and calmed ev'ry billow :
27	43			Chiding their fluctuating faith. And they
	41			Wonder'd to see th' imperious wind obey.
28 5	1	26		17. Now to the place of Gaderenes he comes :
				Where two Demoniacs met him from the tombs.
	2	27		One was so fierce and fell, his furious hands
	3			Snap't (like a twined thread) the strongest bands

Ch. 4. The Legion of Devils. Fairus, &c. Mat. May. Luk. Job.

Ranging about the Hills and Monuments,
 Yelling, and lancing of himself with flints.
 Christ at a distance he beheld and knew,
 And prostrate at his feet himself he threw.
 Jesus (said he) thou Son of God, be gone;
 And (by the Great Jehovah) let m' alone:
 Let me alone; confine me not as yet
 Within that bottomless and easeless pit.
 For He had said, come forth thou fiend [so mad:]
 Asking (besides) what kind of name he had.
 I have (said he) as large a name as any:
 Legion I'm call'd, for truly we are many.
 Pray let us not be utterly cashier'd:
 Grant us possession of that swinish herd.
 These were about two thousand there at grass:
 And into them (by Jesus' leave) they past.
 Then running down a place exceeding steep,
 The dirty swine were drowned in the deep.
 And when the hogherds saw't, away they fled,
 To tell the people how their cattle sped.
 To see this accident the people ran;
 And when they came, they saw the savage man
 Sit cloath'd and in his wits at Jesus' feet:
 And they were all astonished to see't.
 But being informed what became of 's host,
 They prayed Jesus to depart the coast.
 So taking ship, the man would scarce forsake him;
 [For fear the Legion again should take him.]
 Go home (said Christ) fear no such future evil;
 [I can (though absent) guard thee from the Devil.]
 Go; let the mercies of the Lord be blazed.
 He went; and made Decapolis amazed.
 18. Now after Jesus was again come o're,
 We found the people waiting on the shore.
 A Ruler of the Synagogue then came
 And worship'd Jesus (Fairus was his name)
 Lord, come (said he) and touch, and so recover
 My little Daughter that is given over.
 And as they both together went along,
 A certain woman crowded in the throng;
 Which had a flux for twelve long years endur'd,
 Spent all she had, and could not yet be cur'd.
 I know (said she) I should be as I ought,
 Could I but touch this Great Physici'an's coat.

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With much ado she reach'd the fringe or border,
 And straight perceiv'd her body was in order.
 Then Jesus turn'd and ask'd, Who touch'd me thus?
 Peter reply'd, They throng both thee and us.
 Some body hath (said he, and look'd about)
 I find that healing vertue is gone out.
 And when the woman saw she was not hid;
 She kneeling, trembling, told him what she did.
 Daughter (said he) thine own believing heart
 Was th' instrument of cure; in peace depart.
 Then one of *Fairus'* servants came, and s'ed,
 Thou need'st not trouble Him; thy Daughter's dead.
 Be not afraid (said Christ) do but believe;
 Thou shalt thy daughter safe and sound receive.
 Then coming to the house, he suffer'd none
 To follow him, save Peter, James, and John.
 And hearing what a doleful din they kept,
 He told them that the Dam'sel only slept.
 They laugh'd at that. Stand back (said he) give way;
 And (with her parents) enter'd, where she lay.
 Dam'sel (said he) arise from off thy bed.
 She did: and they were all astonished.
 Now let her eat (said he) what meat she can:
 But let not this be known to any man.
 19. And as he went from thence, two men implor'd.
 His mercy, and to have their sight restor'd.
 Do ye believe indeed (said he) that this
 Within my power is? They answer'd, Yes.
 Then touching their benighted eyes, he saith,
 Be't to you both according to your faith.
 They saw: and he (so far from all vain-glory)
 Bad them conceal, and not reveal the story.
 But they departed; and (whetee're they came)
 In all the country spread abroad his fame.
 20. They brought him then a dumb Demoniack:
 Who being dispossess'd, distinctly spake.
 Who (said th' amazed people) who can tell,
 When such a thing was seen in *Israel*?
 The Pharisees (again blaspheming) said,
 He casts out Devils by the Devils aid.
 21. Jesus from thence (with his Disciples) went
 Where formerly his private life was spent.
 And as he taught, they wonder'd He should know
 Such things, who never had been bred thereto.

28 MR 59



S^T PETER He was crucified at Rome wth his he^{ad} downward and buried there.



S^T PAUL He was beheaded by the command of Nero's Roman Emperors.



S^T ANDREW He was fastened to a Cross at Patras in Achaia from w^{ch} he Preach'd over all Asia.



S^T JAMES MAIOR He was by the Command of Nero beheaded at Jerusalem.



S^T JOHN He lived at Ephesus 68 years after our Lord's Passion and was there buried.



S^T PHILIP He was at Hierapolis first Crucified and then stoned to death.

Ch. 4. *The Apostles sent abroad.*

Mat. Mar. Luke: Job.

Thus they were prejudic'd, because they knew
Him, and his trade, and his Relations too.

'Tis very true (said he, that knew their mind)
Prophets at home worst entertainment find.

Your strange and monstrous unbelief hath hind'r'd
My working miracles among my kindred.

22. Then Jesus went and preach'd about, and wrought
Wonders and cures in proof of what he taught:
Pitying the feeble multitude, that were
Scatter'd like sheep without a shepherds care.

The Crop is great (said he) and 'tis as true,
That faithful, skilful workmen are as few.

But pray to God, that he would send abroad
Labourers void of folly and of fraud.

And now do, what I chose you twelve to do,
Perambulate the Land by two and two,
Pass by Samaritan and Heathen towns:
Seek ye the sheep that stray on Jewish downs.
This Doctrine preach, Christs kingdom is begun:
Prove it by miracles, as I have done.

Cast out the Devils, cause the dead to live:
Ye freely have received, freely give.

Provide no money, no more cloaths; go forth,
Just as you are: your work is somewhat worth.

And tarry, when ye come to any Town,
In one good house; and sit not up and down.

With peace on such a house peace shall remain;
From others it returns to you again.

If any Town your words or you disgust,
Witness against them, shaking off their dust.

And in the judgement-day shall these have sorrow,
Much more than those of Sodom and Gomorrah.

Ye go like sheep among the wolfish droves;
Be wise as serpents, harmless as the Doves.

Beware of men: to Councils they'll accuse you;
And often in their Synagogues abuse you.

Before the Roman powers you'll be led:
(And so the Gospel shall be further spread.)

But trouble not your selves, what then to say:
Your answer shall be ready at that day.

You answer not so much, as doth the Spirit,
Which from your Heav'nly Father ye inherit.

A Brother will inform against a Brother:
One seeming Christian will betray another.

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None will endure you : but if you endure
 To th' end, be sure you shall be then secure.
 When persecuted, flee from Town to town :
 Before you've done, I'll pour my veng'ance down.
 Ye must not look to have the world's good word,
 When Him they so abuse that is your Lord.
 Then fear them not : let nothing be conceal'd ;
 What I have told you, must be all reveal'd.
 Proclaim aloud, whate're I whisper here :
 And do not body-burning Tyrants fear.
 Fear him that can both heav'n and Earth controll,
 And bid hell-flames devour both body' and soul.
 'Tis He, by whom your very hairs are told.
 Are not two sparrows for a farthing sold ?
 Not one of them drops down without your Father.
 And will he not look after You much rather ?

Own me before the world, and you I'll own,
 Then when ye come before my Father's throne.
 Deny me (if you please ;) I'll you deny,
 Then when you come before his Majesty.
 For I am come to light a trying fire,
 Whose kindling I most ardently desire.
 But I my self must first be dipt therein :
 How am I streightned till it doth begin !

Think not that I am come to settle peace :
 For (with the Gospel) troubles will encrease.
 Through Satans malice it will set at strife
 Father and Son, the Husband and the Wife.
 And he that sets the dearest friend above me,
 I set him down for one not worthy of me.
 And so is he that beareth not his cross,
 And follows me ; although to's outward loss.

Now you're precaution'd. Who begins a tower,
 Before he weighs the utmost of his power ?
 For otherwise he gaineth but a jeer ;
 Because he founded, what he could not rear.
 Or what King goes to undertake a war,
 Before he knows how strong his forces are ?
 But rather than unequally engage,
 He'll try to qualify the others rage.
 So ye be forthwith on your losses think ;
 That when your trial comes, ye may not shrink.
 He that loves life before the Gospels profit,
 He shall for ever be deprived of it.

Ch. 4. *John Baptist beheaded. Herod, &c.* Mat. Mar. Luk. Job.

But he that will expose his life for me,
Shall live, and only lose mortality.
Whofo receiveth you that bear my name,
Receiveth me, and Him from whom I came.
And if to God and Me he hath regard,
He shall receive our Messengers reward.
That cup of water which is given so,
Shall with eternal blessings overflow.

So the Apostles went and preach'd about,
Healing with oyl, and casting Devils out.
He (in their absence) travel'd up and down,
Preaching the word in Country and in Town.
23. Now *Herod Antipas* (th' incest'ous beatt)
Invited all his Gallants to a feast.
And as the Daughter of *Herodias*
(In dancing) hugely pleased *Antipas*.
He swore he'd grant (that very day or 's birth)
What e're she askt, to halt the Kingdoms worth.
She askt her Mother, what she should demand;
And this her wicked answer was at hand;
In thy demands (my Daughter) be no larger
Than *John* the Baptists head within a charger.
So in she comes: My Lord (said she) I wish
The head of *John* the Baptist in a dish.
The King was very loth (at first) to grant it;
But for the sake of 's oath she did not want it.
For straight he sent an Executioner,
To fetch his head [and tongue] to humour her.
The maid received it, and carry'd forth
T'her Mother more than all the kingdoms worth.

When his Disciples heard of this disaster,
They came and decently enterr'd their Master.
24. And *Jesus*' fame was now so much display'd,
Tha' *Herods* conscience made him fore afraid.
'Tis not (said he) *Elias*, talk not of it;
Nor yet the soul of any other Prophet;
But He whose head was given for a Ball:
His works will make my crime prove Capital.
25. Then came the Twelve, relating how they taught;
And also all the miracles they wrought.
John's dead (said he:) we'll step aside a while
(And leave this croud) some half a dozen mile.
(For now the train of people was so great,
They could not gain so much as time to eat.)

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1 And having coasted to *Bethsaida* Downs,
He met a multitude from several towns :

2 Which (knowing of his going) ran before,
And waited there his coming to the shore.

And Jesus pity'd them, because they were
Like straying sheep without a Pastours care :

3 And with spirit' al food began to feed them ;
Bestowing cures, as ev'ry one did need them.

And tow'rd the ev'ning his Disciples come
Desiring him to send the people home.

For here (said they) there's nothing to be had ;
And they have no provision (good or bad.)

5 *Ph'lip* (said he, to prove him) where's the meat,

6 Which these my Auditours should have to eat ?

7 Five pound (said *Philip*) will not buy them bread ;
For ev'ry one to put a bit in's head.

8 What have ye here (said Jesus) ? One reply'd,

9 Five barley loaves, two little fish beside.

10 Make them (said he) sit down in equal ranks :
And so they did. Th'n Jesus (giving thanks)

11 Breaks to's Disciples first, and them he wishes
For to distribute both the bread and fishes.

So the Disciples did, as Jesus will'd :

12 And all the people ate, and all were fill'd.
Let nought (said he) be lost ; first let them sup,
Then look and gather all the fragments up.

13 Which being done, of broken bread and meat
They had a dozen basket-full complet.

When there had been five thousand men (beside
Women and Children) fully satisfy'd.

14 16. And they were so transported with the thing ;
They call'd him Christ, & would have made him King.
But bidding his Disciples put to Sea,

15 He left the company, and went to pray.

And in the mountain he was left behind,

16 While they were struggling with the tide and wind.

17 But having row'd about a league, they spy'd

18 Almighty Jesus walking by their side.

19 And they cry'd out, supposing 't was a sp'ite :
(For row' was past the middle of the night.)

20 But Jesus let them hear his voice, and said,
Cheer up, 'tis I, ye need not be dismay'd.

And *Simon Peter* answer'd, It 'is thou,
Then call me to thee on the water now.

Ch. 4. *He walketh on the Sea. He exhorts, &c.* Mat. Mar. Luk. Job.

Well, come (said he.) And Peter walked well,
 Till's faith (by storms and winds arising) fell.
 That sinking, he sank too; and sore afraid
 Cry'd out amain to Jesus for his aid.
 Who did indeed (with's helping hand) protect him;
 But for his unbelief he soundly checkt him.
 And they perceiving that it was the Lord,
 With all their heart received him on board.
 When He came up, they had a calm; and found
 Themselves arriv'd, whither they were bound.
 Then their astonishment was wonderful;
 (For they forgot the loaves, they were so dull.)
 And falling down before his feet, they cry,
 Thou art indeed the Son of God most high.
 No sooner could their feet on ground be set,
 But known it was through all *Gennesaret*:
 And notice given unto all diseased;
 Who touching but his cloaths, were all released.
 27. Now those five thousand tarry'd yonder still,
 And thought next day to have him on the hill:
 But then perceiving Jesus had forsook 'em,
 They came to *Capernaum* for to look him.
 Rabbi (said they) which way didst thou come hither?
 (Knowing there was no boat to bring him thither.)
 Indeed (said He) 'tis for the food ye got,
 But for the miracle ye seek me not.
 Feed rather, that ye may for ever live:
 Such food can I (by my Commission) give.
 And what's requir'd of us (said they again)
 That so we may that other food obtain?
 Your duty is (said Jesus) now to yield
 Assent to Him whom God hath sent and seal'd.
 What we beheld (said they) that's not enough;
 We cannot yield without a greater proof.
 Our Fathers fed (as by the Word appears)
 On *Moses'* bread from Heaven forty years.
 From God (said he) not *Moses*, came that fare;
 Nor from the highest Heavens, but the air.
 This is true bread, that comes from Heav'n indeed;
 And gives true life to all that truly feed.
 But still he carnally was understood:
 Feed us (said they) with this transcendent food.
 I am (said he) this bread of life; and he
 Shall never hunger more, that feeds on me.

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Ps. 78. 24.

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36 But I, my words, and works are all rejected,
 By all that are not thereunto elected,
 37 All that the Father gives me, shall believe :
 And all that come, I readily receive.
 38 For I came down from Heaven, but to do
 His will that sent me hither unto You.
 39 His will it is, that I should save all those
 Whom He hath given me, and nothing lose :
 40 That I should life and Resurrection give
 To all that see me, know me, and believe.

41 This man from Heav'n ! said they to one another :
 42 Did we not know his Father and his Mother ?
 43 Leave murmuring, said Christ. None come to me,
 Except the Father draw them graciously.
 44 By him alone to me they must be brought :
 45 As *Eph.* writes, Of God they shall be taught.
 46 Not that the Father can be seen apart,
 But by his Son, who fully knows his heart.

47 They that believe on me, shall live f or ever
 48 I am that bread of life, that fiieth never.
 49 Manna preserved not alive the eaters :
 50 This bread will free from Deaths enslaving fetters.
 51 This bread's my flesh, my world-redeeming flesh ;
 Celestial bread, which doth the soul refresh.

52 How can this man (thought they) bestow his flesh,
 To feed our bodies, or our souls refresh ?

53 Except (said he) by faith ye feed upon
 My very flesh and blood, y^e are dead and gone.

54 But he that does do so, shall live for aye ;
 And I will raise him at the latter day.

55 For unto all that know but how to feed,
 My flesh and blood are meat and drink indeed.

56 They that do so, abide and live in me ;

57 And I in them to all eternity.

58 For so are they with me incorporated,
 As I am one with Him that all created.

59 This coming down from God, and bloody feast
 Many disciples could not well digest.

60 (For in the Synagogue 'twas all declar'd,
 And therefore both by one and other heard.)

61 I know your murmuring, said he. Doth this
 Within you raise so great a prejudice ?

62 What if ye should the Son of man behold
 Ascending thither where he was of old ?

Ch. 4. *Many Disciples fall off.*

I am not to be understood so grossly :
 I speak of feeding and of food more ghostly.
 But some of you believe not ; I foresaw them :
 None come to me, except the Father draw them.
 At that same word (because he touch'd the sore.)
 Many drew back, and follow'd him no more.
 Will ye go too (said Jesus to the Twelve)
 Will ye go too, and leave me to my self?
 To whom (said *Simon Peter*) should we go?
 What other can eternal life bestow?
 We know and are perswaded ev'ry one,
 That Thou art God Almighty's only Son.
 How, ev'ry one said he. But twelve are chosen;
 And yet there is a Devil in the dozen.
Judas Iscariot was meant by Christ;
 Him avarice to treachery entic'd.

Mat.	Mar.	Luk.	Joh.
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CHAP. 5. §. 1.

			6	4	N	Ext. Passover He staid not long in Jury,
			7	1		But staid at home their more enraged fury.
15	1	7				And from <i>Jeusalem</i> to <i>Gablot</i> ,
	2					There followed him both Scribe and Pharisee :
		2				Who took occasion, and with Jesus clash'd,
		3				Because his servants ate before they wash'd,
						(For all the Jews do wash them very much :
		3				Their vict'als otherwise they will not touch.
		4				So after marketing : and many more
						Traditions of the Elders they adore.)
		5				Wherefore (said they) do thy Disciples thus
						Transgress traditions that are given us ?
		6				Ye hypocrites (said Jesus) very well
						<i>Isaiah</i> did concerning you foretel,
						This people draweth nigh me with their mouth,
						Their heart's as far, as is the <i>No 16</i> from <i>South</i> .
		7				In vain they worship me, while thus they swerve
						From my Commands, and mans commands observe.
3		8				The Law's transgress it by this your superstition :
4		9				The Law's betray'd by Presbyter-tradition.
5		10				God would have Parents honoured and owned ;
6						And he that curseth either, should be stoned :
7		11				If now a man devote his wealth, he's freed
8		12				From succouring his Parents in their need.
9		13				[And ye account a curse as good as none,
						Except it be by Tetragrammaton.]
10		14				Heaven (said he to those that stood about him)
						Man is deliv'd by nothing from without him :
11		15				Things from within do really pollute.
		16				You that have ears to hear, give ear unto't.
12		17				When Jesus was again retired in,
						Then his Disciples come and thus begin ;
						Dost thou not understand, how greatly thou
13						Didst scandalize the Pharisees but now ?
						My Fathers plants (said he) shall thrive and grow,
14						But others must expect a fatal blow.
						Let them alone, blind leaders of the blind ;
						Both one and th' other for the pit design'd.

Explain

Ch. 5. The Syrophenician Woman.

Explain it unto us (said Peter then)
 Are you (said He) as yet such silly men?
 Don't all ye eat pass through you to the draught?
 But from the heart comes ev'ry evil thought,
 And word, and work. Now these the soul pollute:
 To eat with hands unwash't can never do't.
 2. From thence departing, Jesus did arrive at
 The coast of Tyre; but could not long be private.
 Thither a woman hearing of his fame
 (Being a Greek-Syrophenician) came,
 And very earnestly she did request
 To have her Daughters Devil dispossess't.
 He held his peace: then said th' Apostles, Sir,
 This woman troubles us, pray answer her.
 I am to feed poor Israels sheep (said he)
 I am not sent [as yet] to such as she.
 Lord help me (then said she upon her knees)
 My Daughter grievously tormented is.
 The Children must be serv'd (said he) I can n't
 Throw bread to dogs, and let the children want.
 Truth Lord (said she) but yet the dogs may eat
 The scatter'd crumbs of either bread or meat.
 Woman (said he) thy faith is great; receive,
 As thou desirest, as thou dost believe.
 So home she went, and found her dispossess't
 And laid upon the bed to take her rest.
 3. Thence through Decapolis he pass'd; and there
 They brought him one could neither speak nor hear.
 His healing hands they prayd him to impose:
 (Which ceremony Christ had often chose.)
 Then (going aside) he touch'd his tongue with spittle,
 And put his fingers in his ears a little.
 Then looking up to heav'n, he sigh'd, and said,
 In Syriak, Ebi'athab (be opened.)
 The man both heard and spake: and Jesus charg'd
 They should not let the rumour be enlarg'd.
 But they so much the more the matter blazed:
 As being out of measure all amazed.
 His works (said they) are very good ('tis clear)
 He makes the dumb to speak, the deaf to hear.
 4. And being returned into Galilee,
 He sat upon a mountain near the sea:
 Where at his feet were divers cast diseas'd;
 And (to the peoples wonder) all were eas'd.

Mat.	Mar.	Luk.	Job.
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15	31		To see them walk and speak and see so well, They glory'd the God of <i>Israel</i> .
32	8	1	And having tarry'd there about three daies,
		2	Then calling his Apostles, thus he saies ;
		3	I pitty this great multitude, whose vict'l Is brought (by this) to none, or very little.
33		4	I'm loth to send them thus away, lest some Should faint away, before they reach their home.
34		5	How in this wilderness can we supply With bread (said they) so great a company ?
35		6	What loaves are here? said He. And when they knew, They told him seav'n, and little fish a few.
36		7	Let them sit down (said Jesus) on the banks. They did. And Jesus (having given thanks)'
37		8	First breaks, and gives th' Apostles, whom he wishes So to deliver out the bread and fishes.
38		9	Which those Disciples did, as Jesus will'd : And all the people ate, and all were fill'd.
		10	And the remains of what was blest by him, Fill'd seven baskets to the very brim.
39	10		Children and women having fed, beside Four thousand men compleatly satisfi'd.
16	1	11	5: From thence he sail'd tow'rd <i>Megiddo</i> ; whither Came Pharisees and Sadduces together,
	2	12 54	Past up with wrangling superstitious leaven, And said would have him shew a sign from Heaven.
		55	Ye hypocrites (said he) ye weather-wise Prognosticatours of the various skies!
		56	The ev'ning's red (say you) the morning's gray ; Most hopeful tokens of a pleasant day !
	3	57	And can ye not discern that I am He, By all the certain signs ye hear and see ?
	4	12	This spurious brood shall never have a bigger, Than what the Prophet <i>Joas</i> did prefigure.
	5	13	6. So leaving them; he sail'd back agen.
	6	14	Beware (said he to his Disciples then) Beware o'th' leaven of the Pharisees,
	7	15	And of the sly <i>Herodian</i> Sadduces.
	8	16	They thought he meant, At table do n't partake With such as they, whatever shift ye make.
	9	17	For they forgot to carry bread enough, 'nd had in all the Vessel but a loaf.
		18	Why reason ye (said he) about your vict'l ? What ! is your faith, or is your sense so little ?

Ch. 5. The blind Man at Bethsaida.

Have ye forgot already how I fed
 So many thousand with so little bread,
 And so much left ? So then they understood,
 How that he spake of Doctrine, not of food.
 2. A blind man (at Bethsaida) then was brought him :
 To lay his hands upon him they besought him.
 And leading him without the town, he wett
 His eyes with spittle, saying, see 'st thou yet ?
 Some men I see (said he) but I should doubt
 They were but trees, but that they walk about.
 Then Jesus, having strok'd his eyes again,
 Had him look up ; and then he saw most plain.
 Goto the place (said Jesus) where you dwell ;
 Go not to th' Town, nor any Towns-man tell.
 3. Then (by Casaria Philippi) He
 Demanded, whom men reckon'd him to be.
 They answer'd, some say *Jeha*, and some *Elias*,
 And some (again) ark-hiding *Jeremias*,
 Or one of th' antient Prophets. But (said he)
 What's your opinion now concerning me ?
 Thou art (said *Simon Peter* for the rest)
 The Christ, the Son of God for ever blest.
Simon (said he) thou 'rt happy ; for to thee
 My Father hath reveal'd this mystery.
 Peter thou art a solid corner-stone,
 For me to rear my future Church upon,
 Next unto me, shall ye so strongly arm it,
 That hellish force, and fraud shall never harm it.
 Whatever you my stewards here shall do,
 The same is ratih'd in Heaven too.
 But publish yet to no man, what I am :
 [Let it obstruct the end for which I cam'.]
 For suffer at *Jrusalem* I must,
 And leave (within three dayes) my fun'ral-dust.
 Nay, save thy self from bitter death (said *Peter*)
 For life is certainly a great deal sweeter.
 Get thee behind my back (said Jesus then)
 Thou adversary both to God and men :
 For to my sight thou art a sore offence,
 Because thou judgest all by humane sense.
 'Tis for the life or men : and so all they
 That follow me, must follow me this way.
 Chuse life, you'd see 'tis only death ye chuse :
 Lose life for me, your life ye shall not lose.

Mat.	Mar.	Luk.	Joh.
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2 Matt. 15.

Act. 21. 19. Joh. 20. 21. 1 Cor. 2. 8.
 Eph. 2. 10. 11. 22. 23.

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Mat. 4. 5.

What if the present-pleasant world ye gain,
And lose your souls in everlasting pain ?
Disown me now, and I shall you disown,
When seated on my great judicial throne.
Which (in a figure) some that here do stand,
Shall see accomplish'd on this stubborn Land.
9. Next week the Lord a lofty hill ascended,
With none but *Peter, James and John* attended.
And as he pray'd, before his pray'r was done,
Both he and his raiment shined like the Sun.
Then *Moses and Elias* also came
(Whole glory far out-shone the brightest flame)
And there with him discours'd [to hearten them]
About his full ring at *Jerusalem*,
[And of his kingdom, and the dreadful day,
Wherein he should his enemies repay.]
And as they were departing, *Peter* said,
'Twere good for us, if here we alway staid.
We'll make (Sir) if the motion pleaseth thee,
Three shady Tabernacles for you three.
But while he spake at random, there appear'd
A glitt'ring cl-ud, which made them all ascar'd.
And those two Prophets in that booth so bright
Were shadow'd from their almost-dazled sight.
And then this voyce did G-d the Father send,
To this my well-beloved Son attend.
Which threw them all upon their faces flat,
Astrighted and astonish'd thereat.
Then *Jesus* came and touch'd them, and said,
Stand up all three, and be no more afraid.
They 'rose, and looking up, esp'y'd no more
But *Jesus* barely, as he was before.
Who strictly charg'd them to conceal from men
What now they saw, until he 'rose agen.
They all obey'd, but hardly apprehended
What thus same rising from the dead intended.
And as they were descending from the Hill,
They told him how they had a scruple still :
Why do the Scribes reject what we have heard
(Said they) till first *Elias* hath appear'd ?
That prophecy (said he) is very true :
Elias came and went, before they knew.
Whil'st here he was, they us'd him at their pleasure !
And so must I receive the same hard measure.

They

3. Ch. 5. *The Lunatick Youth.*

They then perceiv'd his meaning : for the aptest
 To represent *Elias*, was the Baptist.
 10. Coming next day to th' other nine, he found them
 With Scribes and many other people round them.
 But seeing Jesus, unto Him they ran,
 And kindly to salute him they began.
 He busy Scribes (said Jesus) what's the thing,
 Which hath occasion'd all this reasoning?
 Master (said one among them) here I come
 And bring my only chi'd both deaf and dumb.
 For ev'ry Moon the Devil thus torments him,
 And makes him foam, and fret, and fume, & rents him.
 I came to thy Disciples for redress:
 The raging fiend they cannot dispossess.
 O faithless men (said he) how long must ye
 Be born withall? go, bring the Lad to me.
 The Lad was brought, and seeing Christ before him,
 The Devil threw him on the ground and tore him.
 Christ ask'd him when this first befell his Son:
 He told him, From a very little one.
 We often from the fire and water snatch him,
 Where otherwise the Devil would dispatch him.
 But if thou canst do any thing (Lord Jesus)
 Commiserate our miseries, and ease us.
 I can (said Christ) if thou canst but believe:
 Believe, and thou maist any thing achieve.
 And then with tears the man reply'd in brief,
 Lord I believe, help thou mine unbelief.
 When Jesus saw they throng'd him round about
 To see the end, he cast the Devil out.
 Thou spirit deaf and dumb (said he) resign
 For ever that possession there of thine.
 He did; but first he roar'd, and rent him sore:
 So that for dead the people gave him o're.
 But Jesus presently restor'd (or rather
 Gave) health to him, and him unto his Father.
 Then Jesus from the company retir'd;
 And those Apostles privately enquir'd.
 Wherefore (although they were so many, yet)
 They could not make one filthy fiend submit.
 For want (said he) of solid faith: for that
 (One grain thereof) will lay a mountain flat.
 But some are so malicious and so mad,
 To faith ye must your pray'r and fasting add.

Mat.	Mar.	Luk.	Job.
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Ex. 30. 12, 13.

11. Privately thence (when great astonishment
Had fill'd that place) through Galilee he went,
Tow'rd Capernaum; telling them again,
How He (the Lords Anointed) must be slain:
And how his own Divinity would raise
His body from the grave within three daies.
And though in pensive doubts they were involved,
They durst not speak it out, to be resolved.
12. At Capernaum Peter was demanded,
Whether his Master paid (as all the Land did)
The [Temple-] tax. Yes sure (said he) I'll ask.
But Christ spake first, and eas'd him of that task.
Simon (said Jesus) whom do Kings compel
To pay them tribute, Sons or Strangers? tell.
Strangers (I think) said Peter. Then (said He)
I am the [Great] Kings Son, and so am free.
But, no offence: go cast a hook i'th' water;
A fish from thence shall mouthe a half-crown-stake
Give the Receivers that for me and thee:
[My power must supply my poverty.]
13. Then calling his Disciples he would know,
What by the way they argu'd *Con* and *Pro*.
At first they were asham'd to let him hear,
How selfish and ambitious they were:
At last they state the Question thus; When Christ
Is once enthron'd, who shall of us be high'st?
The highest honour is confer'd (said he)
On him that hath the most humility.
See but this lively Embleme of a Child:
Except ye be so humble and so mild,
And turn with sorrow from your proud ambition,
You are in no Christ-kingdom-like condition.
Resemble these; and be that harbours you,
Both harbours me and him that sent me too. —
Here he was interrupted now by Job:
We saw a man (said he) not long ago
Cast Devils out in Jesus' Name, and we
Forbad him, 'cause he deth not follow thee.
No man can easily (said Jesus) carry
Ny name, and yet be thought an adversary.
If neither words nor works against us be,
Forbid him not; he's not an enemy.
Then went he on. — Whoso in that regard
Shall give you drink, shall have a great reward;

Ch. 5. *The Keys given them.*

But whosoever shall offend or wrong
 The best of these that unto me belong,
 Had better have a mil-stone to him bound,
 And in the deepest of the Sea be drown'd.
 Scandals will be : but wo to him by whom
 Scandals (in doctrine or example) come.
 Right hands and feet and eyes and all condemn,
 Rather than give the least offence by them.
 Better come lame, and sing ith' winged Quire,
 Than alwaies flame, and yell in hell entire.
 There lives remorse, there men are alway dying :
 There fiery salt preserves from putrifying.
 Which to avoid, the word and spirit must
 Now purge and purifie from ev'ry lust.
 Salt's good ; but when the acrimony's gone,
 'Tis hardly good enough to tread upon.
 So 'tis with you : be savoury, be wise ;
 And do n't ye peck out one anothers eyes.
 The Angel of the poorest Saint beholds
 The face of Him who all the world controlls :
 [Who gives his Angels charge to succour those
 That are oppressed, and suppress their foes.]
 I came to seek and in the way to guide
 Those wandring sheep that long have gone aside.
 One in a hundred being lost and found
 Creates more joy than all the safe and sound.
 So 'tis our Fathers will, that we should cherish
 The weakest in the flock, that none may perish.
 But if thou seest thy Brother in transgression,
 Reclaim him by a private admonition.
 If he persill, take one or two beside :
 If still, then let the Church be certifi'd.
 And if he will not hear the Churches sense,
 Let him be excommunicated thence.
 Say what they shall, or what they shall not do ;
 That shall be loos'd or bound in heaven too.
 I make you stewards by this gift of mine
 The keys of Doctrine and of Discipline
 Agree and pray ; my Father will agree
 To answer those demands of two or three :
 Where e're they meet according to my will
 And in my Name, there I am with them still.
 How oft at faults (said Peter) must I wike ?
 To pardon seven is enough I think.

Mat. Mar. Luk. Job.

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Lev. 2. 13.

Rev. 3. 7.
 11. 22.

Seven!

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Seaven ! (said he) yea seaventy times by seaven
He that repenteth is to be forgiven.

A Monarch call'd his servants to account :

The debts of one t' a million did amount :

And when he could not pay, He gave command,
To seize upon his body, house, and land.

But humbling of himself he 'scap'd : and met

A fellow-servant owing him a debt

Of fifty shillings ; took him by the throat,

Exacting present payment to a groat.

Having it not, he threw him into jail :

His humbling of himself could nought prevail.

The other servants seeing this disaster,

Were sorry for't, and went and told their Master :

Who sending for him ratled him for's pains ;

And secur'd him in his former chains.

So likewise shall my heav'nly Father do,

If ye forgive not those that injure you.

Th' Apostles [thinking they were overcharg'd]
Desired that their faith might be enlarged.

True faith (said he) but like a mustard-grain
Would plant these Sycomores within the main.

But as a servant sits not down to meat,

When just his work is done (though ne're so great)

Till first he serve his Master, who (I wiss)

Is not beholden to his man for this :

So when y' have done whatever God commands,
Know that ye merit nothing at his hands.

14. The feast of Tabernacles being at hand,

His Brethren (who believed not) demand,

Whether he would not let his works appear

In *Jury*, to his new disciples there.

There's none (say they) who fame and honour drive at

Affect (like thee) to be so very private.

You may (said he) go when you will ; but I

Expose my self not yet so publicly.

You're safe enough, because you are belov'd :

Me the world hates, because by me reprov'd.

15. When they were gone, then Jesus follow'd them
(But privately) towards *Jerusalem*.

(This happen'd out, before he suffer'd there,

But very little more than half a year.)

And passing through *Samarita*, in his name

Some went to get things ready ere he cam.

Luk. 23. 34.

9 31

32



S^t BARTHOLOMEW He was *skinned alive* by the Command of a barbarous King.

S^t MATTHEW He preached the Gospel in Ethiopia and was there slain wth an. Gallbert.



S^t THOMAS By the Command of an Indian King was thrust through wth lance

S^t JAMES MINOR He was cast down from the top of a Temple & after killed wth a Fuller's Club



S^t SIMON He preached in Egypt Africa and Britain & at length was crucified.

S^t MATHIAS He Preached in Ethiopia suffered Martyrdom & was buried there

28 MR 59

But the first town refus'd to harbour them,
Because they worshipt at *Jerusalem*.

Then *John* and *James* would fain have called down
Elijahs flames, to burn the spiteful town.

But turning back He sharply did reprove them,
Because a spirit of revenge did move them.

I came to save (said he) and not to slay
So tow'rd another town they went their way.

16. One Scribe his service freely did present,
And said he'd follow him, wher e'er he went.

[Wilt thou indeed (said *Jesus*) follow me?
Consider first my great necessity.]

For as have holes, and ev'ry bird a nest:
I have not whereupon to take my rest.

He call'd another, who reply'd, I crave
But leave to see my Father first in's grave.

Men dead in trespasses and sins (said He)
May bury carcases; come follow me.

Another ask'd his leave to go first home
And bid them there farewell, and then he'd come.

Balk that (said *Christ*) your plow will run awry,
If back you look at ev'ry thing you spy.

17. Here He chose seaventy Disciples, whom
He sent by twos, where he himself should come.

[Such were their Orders, as were issu'd out
To th' other twelve, when they were sent about.]

The crop is great (said He) and 'tis as true,
That faithful, skilful workmen are as few.

But pray to *God* that he would send abroad
Labourers void of folly and of fraud.

Like Lambs among the greedy Wolves I send you:
Go, let your prudent innocence defend you.

Go as you are: let not your work be hinder'd
By visiting acquaintance or your kindred.

Wherever house ye enter, with it peace;
With that prosperity may there encrease.

If it deserveth peace, peace shall remain:
If not, it shall return to you again.

Go not from house to house: stay, drink and eat
Such as they give; your work is worthy your meat.

Heall all distempers that ye light upon:
And tell them that *Christ's* Kingdom is begun.

If any town your words or you disgust;
Witness against them, shaking off their dust.

10 12

And in the Judgment-day shall they have sorrow
Exceeding that of *Sodom* and *Gomorrah*.

13

Wo to *Chorazin*, to *Bethsaida* wo!

For *Tyre* and *Sidon* would have long ago

Themselves in sack-cloth humbled, had they been
Spectators of the things which ye have seen.

14

I tell you therefore, in the judgment-day
A greater doom shall you receive than they.

15

In wonders *Capernaum* doth excell:

Neglect of them will thrust her down to hell.

16

He that receiveth, or despiseth you,
Doth so to me, and him that sent me too.

11

18. Now at the feast the Jews were very busy
Enquiring after him, and said, Where is he?

12

Their murmuring concerning him was great:

13

Some call'd him an Impostour and a cheat;
He's honest (others said) that's out of doubt,
But (for the Jews) they durst not speak it out.

14

About the middle of the feast he went
And taught at Church, to their astonishment.

15

Where had he this? (said they) 'tis known to all,
His education hath been rustical.

16

Jesus reply'd, This is not mine, but rather
Communicated to me of my father.

17

If any man will do his will, he'll know,
If this my Doctrine be of God or no.

18

His Glory 'tis, the which I aim at still;
And therefore 'tis according to his will.

19

The Law is not by one of you fulfill'd:
Why therefore do ye seek to have me kill'd?

20

Who seeks to have thee kill'd? thou 'rt mad (said they.)
But he went on with what he had to say.

21

Well may you my [*Bethsaida*] work admire:
But must it also thus provoke your ire?

22

Your circumcising [and chyrurg'ry] is
A far more servile kind of work than this.

23

Now if the Sabbath yield to *Moses* (though
That Law's a great deal antienter than so)
Why then should I be blam'd for making whole
(With but a word) his body and his soul?

24

Judge right'ous judgement, both the deeds compare.
And you'll be then 'els partial than you are.

25

Then some o'th' Towns-men said, Is this not he
They seek to kill, that speaks thus openly

Deut. 18. 18.

Job. 31. 6. Gen. 1. 4.

Lev. 1. 3.

Ch. 5. The chief Priests send to apprehend Him. Mat. Mar. Luk. Job.

And uncontroull'd? Or do the Rulers know,
That he's indeed the Christ? that can't be so.
For we know whence He cometh, and of whom:
But who can tell from whence the Christ shall come?
Jesus reply'd, Ye know me and my home;
Although ye know not Him from whence I come.
But I both know him, and of Him am known;
For I and He that sent me are but one.

Then many men believ'd, and said, they thought
More miracles by Christ could ne're be wrought.
Which greatly did enrage the *Sanhedrim*;
Who therefore sent t' have apprehended him.
Yet Heavens Council would not suffer it,
Because his time to suffer was not yet.
Yet but a little while (said he) and then
To him that sent me I return agen.

Then ye may seek me, but shall never find me,
For I shall go, and leave you all behind me.
Then said the Jews, How strangely this man speaks!
Will he go teach the scatter'd heathen Greeks?
Where can he go, that we shall never find him?
Where can he go, and leave us all behind him?
19. Now on the eighth and greatest day [when water
Was poured solemnly upon the altar]

Then Jesus cry'd, All ye that are a dry,
Come unto me, your thirst to satisfy.
From those that trust in me (as all may read)
Rivers of living water shall proceed.
He meant th' Effusion of the Holy Ghost,
From him (their Crowned Head) at Pentecost.
And many now consid'ring how he taught,
Confest he was that Prophet, as they thought.
Some said, This is the Christ: but other some,
Christ must of David and from Beth' m come.

Thus they contend; some striving to defend him,
While others would (but cou'd n't) apprehend him.
The Serjeants being by the *Sanhedrim*
Demanded why they had not taken him,

Reply'd, like him we never heard one speak.
Are you deceiv'd (said they) are you so weak?
Which of the Grands believe him to be true?
None but an ignorant and cursed crew.
But whom (said *Nicodemus*, one of them)
Whom doth our Law (before he's heard) condemn?

Mat.	Mar.	Luk.	Job.
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11. 38.
11. 7. 2.

Luk. 23. 35.
44. 3.
11. 55. 1.

Job 12. 28. Prov 18. 13.

- 8 52 Art thou (said they) a Galilean? See,
No Prophet riseth out of Galilee.
- 53 And when some time in this debate was spent,
They rose and to their severall houses went.
120. *Jesus* retir'd to Olive-hill that night;
But came again so soon as e'er 'twas light:
And in the Temple taking up his seat,
He fed the people with spiritual meat.
- 3 Then by the Scribes and Pharisees was brought
A woman in the act of lewdness caught.
- 4 Master (said they) the Law commandeth us
To stone to death all women taken thus:
- 5 But what saith thou? (to see if he 'd entrench
On *Moses*, or on their judic'ial Bench.)
- 6 He stooping down spild that dilemma-plot,
Wrote on the ground, as though he heard them not.
- 7 And when they urg'd him, he reply'd, begin
To stone the woman, you that have no sin.
- 8 Again he stoop'd and wrote upon the ground,
Till not a man remained to be found.
- 9 A guilty conscience fear'd them ev'ry one,
And made them leave the Lord and her alone.
- 10 But where (said He) be thine accusers, woman?
- 11 Hath no man judg'd thee? She answer'd, no man.
Neither do I; but yet thou must turn o're
Another leaf (said He) and sin no more.
- 12 21. The same bright morning *Jesus* did profess
Himself to be the Sun of Righteousness.
I am (said he) the Light o' th' world: I shine
With ever-living light upon all mine.
- 13 This record of thy self (said they) is false:
False he must be, whose'er himself exalts.
- 14 I know (said he) my record to be true:
I know my Originals unknown to you.
- 15 You judge according to the flesh, I know:
But I judge no man [or at least not so.]
- 16 Yet if I did, my judgment would be true;
For He that sent me and my self are two:
- 17 And that's allow'd by Law. My Fathers word
With this my testimony doth accord.
- 18 Where is He? said the Jews. Why, Him (said he)
Ye do not know, because ye know not me.
- 20 The se things he publish'd in the Treasury:
Still Providence maintain'd his liberty.)

I go (said he) where you shall never find me :
 Die in your sins: I leave you all behind me.
 What, will he kill himself (said they) to avoid
 His being by our Governours destroy'd?
 I go (said he) from whence I came at first :
 As you to th' earth, whereof y' are born and nurse.
 And (as I said but now) ly down ye must
 In all your sins, without believing first.
 Who art thou that we may believe? said they.
 What first I said (said he) the same I say.
 Much more I have to say concerning you :
 And he that gave me my Commission's true.
 Ye do not know of whom I speak as yet :
 But when y' have slain me, you 'll remember it.
 And then ye shall acknowledge that I came
 Not in my own, but in my Fathers Name :
 Who never leaves me, but is with me still ;
 Because I take delight to do his will.
 Which words with such an efficacy came,
 Many profess their faith upon his Name.
 To whom he said, And if ye thus continue,
 A true Discipleship is rooted in you.
 Ye shall both know the Truth, and also see,
 The Truth it self shall make you truly free.
 Free! (said the other) we are slaves to no man.
 [Forgetting their subjection to the Roman.]
 Yes, you are slaves to sin (said he) and must
 Out of Gods family (e'er long) be thrust ;
 Where I am ever : if ye were but freed
 By me the Son and Heir, you're free indeed.
 Your birth-right will but little good afford,
 Which thus ye hate my Person and my word ;
 Yet not my own, but great Jehovahs rather :
 As ye likewise do mutare your Father.
 You say y' are *Abrahams* Sons ; but were it true,
 The works that *Abraham* did, would come from you.
 For *Abraham* never would have sought to kill
 A man that speaks the God of *Abrahams* will.
 In vain ye cry, The Temple of the Lord,
 And call your selves his Sons, while I'm abhord.
 If He your Father were, then would ye love
 Whom He hath sent amongst you from above.
 No wonder that ye cannot understand,
 While passion thus and malice do command.

- 844 The Devil is your Father and Commander ;
 Ye follow him in murder, lying, slander.
 45 What is my crime ? Why am I not receiv'd ?
 46 Because I speak the truth, I'm not believ'd.
 47 Heinous perverseness ! but the reason is,
 God is not yours and you are none of his.
 48 Say we not well (said they) Thou art an evil
Satan it is possessed with a Devil ?
 49 Not so (said Christ) I honour God : and ye
 (By that reproach) do much dishonour me.
 50 I seek my self in nothing that I say :
 God will avenge himself another day.
 51 — My word (I say) shall make my servants free ;
 So free that they no death shall ever see.
 52 Nay now (said they) we know thou 'rt clearly mad :
 Such privileged great *Abraham* never had.
 53 And if the greatest Prophets were not free,
 Whom dost thou proudly make thy self to be ?
 54 My self (said he) I honour not, but He
 Whom you do call your God, he honours me.
 55 You but pretend to know him, though I do :
 Else I should be a liar, like to you.
 56 I do both know him, and do him obey.
 Your Father *Abraham* joy'd to see my day.
 57 Thou 'rt young (said they) hast thou seen *Abraham* ?
 Yea long (said he) ere *Abraham* was, I am.
 58 Then they 'ld have ston'd him for his blasphemy :
 59 But through them all he pass'd invisibly.
 22. And as he went along, he saw a man
 Who never saw, since first his life began.
 2 Was this mans sin the cause of this (said some)
 Or did that blindness from his parents come ?
 3 Neither from him nor them (said he) but God,
 To spread his glorious power all abroad.
 4 And I must work the works of him that sent me,
 before th' approaching night of death prevent me.
 5 And by restoring of corpor'al sight,
 Shew that I am the worlds spirit'al light.
 6 Then spitting on the ground he made a clay,
 'Nointed his eyes, and sent the man away.
 7 Go with thy face in *Siloam* (said he :)
 8 He went and wash'd, and very well could see.
 9 The people wonder'd (which before did know him)
 10 To see his sight so soon restored to him.

And

Ch. 5. Examined by the Pharisees.

Mat. Mar. Luk. Joh.

And when they ask'd, he told them how 'twas done :
 But could not tell them whither Christ was gone.
 Then to the Council led they him away :
 Because 'twas done upon the Sabbath day.
 And being there examin'd, he declar'd,
 Who 'nointed him with clay, and how he far'd.
 He breaks the Sabbath (said the Pharisees :)
 Some said, Can sinners do such things as these ?
 They ask the man, what he himself thought of it :
 Why, certainly (said he) the man's a Prophet.
 But they would scarce believe he had been blind,
 Till they had sent to know his Parents mind.
 Who came and said, This is indeed our Son,
 And eyes he had (when first he breathed) none.
 He sees at present, but we know not how :
 Ask him ; a tongue he hath, and years enow.
 And this they left to be by him related,
 For fear they should be excommunicated.
 For such a punishment they had appointed
 For all who said that Jesus was th' Anointed.
 Then said they to the man, give God the praise,
 This Man prophanes the holy Sabbath daies.
 That is a thing I cannot tell (said he)
 Once was I blind, and now (I'm sure) I see.
 But how ? said they : Come truly tell the story,
 And let the God of truth have all the glory.
 Me thought (said he) I told you very plain :
 If you'd be his Disciples, hear't again.
 How sawcily (said they) dost thou oppose us !
 Thou 'rt one of his, we all belong to Moses.
 Moses (we know) spake with Him face to face :
 But this man comes, we know not from what place.
 That's very strange (said he) you should not tell
 from whence he is, that make me see so well !
 God hears not sinners ; but if any fear
 And serve the Lord, such men the Lord will hear.
 Can you in any antick record find,
 That sight was given to a man born blind ?
 And were he not approv'd of God (I wish)
 He could do no such miracle as this.
 Wilt thou teach us (said they) who thus wert born ?
 And so they had him hurry'd out with scorn.
 23. Then Jesus ask'd him (sitting him abroad)
 If he believ'd upon the Son of God.

John 7. 19.

John 7. 18.
13. 50.

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- 36 Who is it Sir (said he) that so I pray?
 37 'Tis I (said Christ) who cur'd thee th' other day.
 38 Lord I believe, said he; and did adore him
 (As God incarnate) falling down before him.
 39 And Jesus said, For judgment am I come;
 Some to enlighten, to occerate some:
 That they who see their blindness, may have sight;
 And they who think they see, be blinded quite.
 40 With that the Pharisees (that stood behind)
 Demanded whether they were also blind.
 41 Were ye (said he) or fools or blind indeed,
 Of much sin-guiltiness ye would be freed:
 This self-conceitedness of your condition
 Makes you despise the only Soul-Physician.
 1 Blind teachers of the blind! yea thieves are they,
 That clamber into th' fold in such a way.
 2 The proper Shepherd enters at the door,
 3 When open'd by the Porter; not before.
 4 His sheep by name he can distinctly call:
 Such is his care and knowledge of them all.
 5 He leads them forth, and goes before them still;
 Still they observe the conduct of his will.
 6 His voice they know; but they disown the tongue
 Of any stranger, that would lead them wrong.
 7 When Jesus saw they thought his words but vain
 And understood them not, he spoke more plain.
 8 I am the way to life, I am the door.
 Which none but Robbers could pretend before.
 9 Robbers they were, whom Providence did keep
 From utterly seducing of my sheep.
 10 They that come in by me, shun all disasters;
 They come and go, and find refreshing pastures.
 11 Thieves come to kill and steal; I come to save,
 And that my sheep eternal life might have.
 12 I am the faithful Shepherd: for their good
 I shall not spare to spend my dearest blood.
 13 The Hireling, when the wolf appears, is gone:
 The flock go where it will, so he save one.
 14 He flies, because the sheep are none of's own:
 But I and mine are mutually known:
 15 As we our selves are known (the Lord and I:)
 So do I know the sheep, for whom I die.
 16 And sheep I have, not yet of this same fold:
 But one shall both the Jew and Gentile hold.

Ch. 5. *The seventy return.*

My Father do account my dying thus
Acceptable and meritorious.
Free I dy, no man doth me constrain :
Free leave I have to take my life again.
Then said the Jews, This man's posselt and mad ;
And they that hearken to him are as bad.
No, no (said others) that can never be :
Can any Devil make a blind man see ?
24. The sev'nty (being now return'd) declare,
How they had foild the Princes of the air.
Yes, yes (said he) I saw those fiends accurst
(Like light'ning) dropping, as they did at first.
Against the stings of Scorpions I arm you :
Not all the Serpents enmity shall harm you.
But cease your carnal joy : rejoice in this,
That you are heires of everlasting blifs.

I thank thee Father (Lord of Heav'n and Earth)
That slightest men of parts and noble birch,
And dost these mysteries to Babes reveal :
Because it is thy pleasure thus to deal.
Thou hast deliver'd all things unto me ;
And I am [fully] known to none but thee :
So is thy Glorious Person [else] conceald,
To me alone and thorow me reveal'd.

Oh my Disciples, you that hear and see
Such things as these, how happy must ye be ! (things
Great Kings and Prophets would have seen these
These things were hid from Prophets & great Kings.

25. Then came a certain Lawyer, and would know,
By what good deeds he might to Heaven go.

And Jesus sent him to the Legal Glafs,
To represent and 'ray his swollen face :
Love God with all thy heart, soul, strength & mind ;
And to thy Neighbour (as thy self) be kind.

He (justifying of himself) demands,
Whom He by that word Neighbour understands.

A certain Jew (said Jesus) travelled,
Was robd and stript, left wounded and half dead.

And as a certain Priest by chance came by,
He lookt upon the man, and let him ly.

A Levite likewise came ; and when he spy'd him,
In scornful manner also pass'd beside him.

But a Samaritan (who pass'd that way)
He had compassion on him as he lay ;

Mat. Mar. Luk. Joh.

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Eph. 6. 12.
Jude 6.

Mat. 11. 25.

Lev. 19. 18.
Exod. 6. 5.

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He dress his wounds, and took him up behind him,
Brought him to th' Inne, and bad the Landlord mind
He (the next day) discharg'd the house, & said, (him :
If any more be spent, I'll see you paid.
Which of these three concerned (thinkest thou)
Was neighbour unto this poor fellow now ?
He (said the Doctor) that reliev'd the man.
Do thou (said Christ) like that Samaritan.
26. Now *Martha* (for her Saviour) made a feast,
And took much care and pains to have it dress.
But *Mary* sat and hearken'd to his Word :
At which the other was a little stir'd ;
And would have had him very fain dismiss her :
Sir, must I toyl (said she) without my sister ?
Ah *Martha, Martha* (Jesus answered)
Too too much earthly bus'ness fills thy head.
One thing is absolutely necessary :
Mary chose that, and that shall stick by *Mary*.
27. Another time a Pharisee requests
His company, among some other guests :
Who counted it an irreligious fashion,
For him to sit without a previous washing.
You Pharisees (said Jesus) cleanse th' outside,
And leave your wicked inwards putrify'd :
While he that made both soul and body, doth
Look to be duly sanctify'd in both.
And if you'd have him sanctify to you
What ye enjoy, to poor men pity shew.
Then he reprov'd their Superstition, Pride,
Hypocrisy, and many things beside :
So netling them, that they (with all their force
Of critick questions) urg'd him to discourse.
To try if they could any way abuse him,
Or catch a word that might afford t' accuse him.
28. Beware (said he, amidst the trampling croud)
Beware of Pharisees so sower and proud.
For their conceal'd hypocrisy and fraud
Shall be reveal'd and one day come abroad.
Master (said one) I pray perswade my Brother,
That we may part th' Estate with one another.
Thou man (said Jesus) what have I to do
To turn Estate-divider over you ?
Take special heed of earthly-mindedness :
Mans life lies not in what he doth possess.

Mat. 23. 13.

Mat. 10. 27.

A rich mans ground brought forth of ev'ry sort
 So much, he had no further stowage for't.
 But I know what I'll do (said he) I'll change
 My scanty barn, and make't a stately Grange.
 I'll laugh and quaff, I'll eat and drink o'th' best :
 My soul shall roll and rock herself to rest.
 Thou fool (said God) this night thy soul must go :
 Then whose are all those treasures, dost thou know ?
 Just so is he that heaps up earthly store,
 But in good works and faith remaineth poor.
 29. Another time was Jesus advertis'd,
 How some were slaughter'd as they sacrific'd.
 Think ye (said he) because they suff'r'd so,
 That they were sinners above others ? no :
 Except repentance wash away your guilt,
 Your blood (like theirs) by Romans will be spilt.
 Or think ye those on whom the tower fell,
 The worst that in Jerusalem did dwell ?
 No : but if still impenitence ye cherish,
 With greater ruine ye shall all so perish.

A certain man (said he) a Fig-tree planted,
 And still he lookt for what the Fig-tree wanted.
 These three whole years (said he) no fruit is found :
 Come, cut it down ; why cumbereth it the ground ?
 Sir (said the Gard'ner) let me try to cure it :
 Spare it this year ; I'll ev'ry way manure it.
 And then, if (after all my pains) it bear not,
 With all my heart (Sir) cut it down and spare not.
 30. And as He taught upon a Sabbath day,
 There was a certain woman in his way,
 Whom Satan had for eighteen winters bound,
 So that she alway stooped tow'rd the ground.
 Upon this woman Jesus laid his hands,
 And told her she was eased of her bands.
 So up she stood, and praised God : but this
 Rais'd in the Rulers mind a prejudice.
 Look out (said he) on working-days for cure ;
 Who can this Sabbath-breaking thus endure ?
 Thou hypocrite (said Christ) do n't you unty
 Your catel on this day, when they're adry ?
 And must not Abrams Daughter be releas'd,
 Whom Satans malice hath so long oppress'd ?
 Then were his foes asham'd, and all the people
 Rejoyced at his healing of the Creeples.

Mat. 5. 37.

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I Mat. 4:9. Att. 3:11.

P. 8:6.
9:7. Ho. 16.

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31. Now at the feast of Temple-Dedication
After Antiochus his Prophanation,^a
(Which Maccabens caus'd them to remember
About the middle of the month December)
23 He walked in the place, whose shape and name
From Solomons once-famous Cloister came.
24 Then said the Jews (surrounding him about)
Art thou the Christ? How long dost' make us doubt?
25 I told you that (said he) but all in vain:
My miracles have spoken very plain.
26 But ye believe not (as ye have been told)
Because ye are not of my chosen fold.
27 I know my sheep; they hear and follow me:
28 Them will I keep to all eternity.
29 He gave me them, who all the world commands;
And none can pluck them from my Fathers hands.
30 So neither out of mine; for we are one:
One is the being of Father and of Son.
31 Then took the Jews up stones again, to stone him:
32 And Jesus askt them, why they fell upon him
With so much fury and ingratitude,
For all the works of goodness he had shew'd.
33 Goodness? said they; for blasphemy we stone thee:
Dost' think that for a God we mean to own thee?
34 Your Law (said Christ) which cannot be deny'd,
Hath Magistrates and judges deify'd;
35 As Representers of his Majesty,
Whose Son ye falsely charge with blasphemy.
36 Him hath the Father sanctify'd, and sent,
To work these works to your astonishment.
37 And if divine they are not, do n't receive me;
But if they are, for them ye must believe me:
38 That I am in the Father, and that He
As well exists essentially in me.
39 Then would they fain have taken him again,
But their endavours proved all but vain.
40 From thence he went, where John at first baptized;
And where his presence was more highly prized.
41 For they that came to see him, said, Though John
Shew'd not a miracle to any one;
42 Yet all that John foretold of him, was true.
And there he gain'd Disciples, not a few.
22. Then was he askd by one [too curious]
If they that should be sav'd, were numerous.

Ch. 5. *Christ healeth the Dropſie.*

[Mat. Mar. Luk. Job.]

Strive you (ſaid he) to enter at the gate,
Which many men will try, and find too ſtrait.
When once the gate is ſhut, ye there may ſtand;
The Maſter will admit you at no hand.
In vain you 'l plead, With thee we drank and ate,
We heard thee early and we heard thee late.
I know you not (he 'l ſay) depart from me,
Depart ye workers of iniquity.
Go and ly down in your ſelf-kindled ſparks;
Pine at the Crown of bleſſed Patriarks.
Repine, to ſee the Heathens here in glory;
Though aliens once, yet now prefer'd before y^e.
33. Then come the *Phariſes* to Chriſt, and will him
Thence to depart, or *Herod* elle would kill him.
Go tell that *Fox* (ſaid he) my works muſt laſt,
Until a litle longer time is paſt.
Without *Jeruſalem* I cannot die:
Only *Jeruſalem* can Prophets try.
Alas Jeruſalem, Jeruſalem,
That killeſt Prophets, and abuſeſt them!
How often would my wings have ſhelter'd thee.
How often hath thy pride rejected me?
Now remain deſolate: ne'er ſee me more,
Till ye pronounce me bleſſed, o're and o're.
34. One Sabbath day a noted Phariſee
At dinner did requeſt his company:
Where he was narrowly obſerv'd by all,
What he would do to one hydropical.
Lawyers and Phariſees (ſaid Jeſus) may
A man be cured on the Sabbath-day.
And when he ſaw they knew not what to ſay;
He took, and heald, and ſent the man away.
Who hath a beaſt (ſaid Jeſus) in a pit,
And will not (on this day) deliver it?
But all the Phariſees and Lawyers ſat
Without returning any thing to that.
Then he obſerv'd, and checkt them to their faces,
For their aſpiring to the chiefeſt places.
When thou art bidden to a feaſt (ſaid he)
Be not ambitious of ſupremacy:
Leaſt, when thy betters come, thou with diſgrace
Be forc'd to ſhuffle to a worſer place.
Fiſt ſeat thy ſelf about the lower end,
And ſo be made wiſh honour to aſcend.

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Mat. 11. 9. 10.

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Exalt thy self, and thou 'lt be tumbled down :

Debase thy self, thou 'lt surely gain renown.

12

And thou (mine Host) whene'er thou makest feasts;

Call not thy friends alone, and wealthy guests;

13

But those that are in greatest exigence,

Of whom thou canst expect no recompence.

14

For thy reward Jehovah thou maist trust,

Until the Resurrection of the Just.

15

Happy (said one that sate and heard all this)

Happy is he that shall enjoy that bliss.

16

A certain man (said Jesus) made a feast,

And (when 'twas ready) sent for ev'ry guest.

17

But they had all some fine excuse at hand.

One must go see a piece of new-bought land.

18

Another (by all means) must needs go try

Some Oxen which he did but lately buy.

19

A third had got a wedding-feast at home;

20

And he (for his part) could not, would not come!

21

At this affront the Man began to frown,

And sent for all the beggars in the town.

22

And when he had received all the poor,

And saw that room was left for many more;

23

He sent for all that ev'ry common field,

Frequented way, or [heathen]-hedge would yield.

Leave not (said he) but press them, till ye gain

As many as my tables will contain.

24

And now because my kindness is so slighted,

1

Give not a bit to those that were invited.

35. Then Publicans and sinners all drew near,

This gracious doctrine greedily to hear.

2

At which the Pharisees did murmur much,

That he should so familiar be with such.

3

Therefore to them he thus himself addrest;

4

What man is of an hundred sheep possest,

5

And will not leave the ninety nine behind him;

To look the One that's lost, until he find him?

6

And then both he himself is glad thereat,

And calls his neighbours to congratulate.

7

So heav'n joys more at one new penitent,

Than ninety nine that need not so repent.

8

So the poor woman which but ten groats had,

9

Finding her lost one, was exceeding glad.

10

So a new mirth among Gods Sons is bred,

At the new birth of one was lost and dead.

Once had a certain man two sons in all,
 Whereof the youngest was most prodigal.
 This wanton youth to's Father came, and pray'd him
 Forth with to let him have his portion paid him.
 So he packt up: on travel he was bent;
 Ranting about, till all he had was spent.
 Then in that place arose a mighty famine,
 Which made his case unlike to what he cam' in.
 So poor he was, that glad was he to joyn
 Himself to one that set him o're his swine.
 He'd fain have filld his belly with the stufte
 Which fed the Swine, but could not get enough.
 Then coming to himself he said, must I
 Be starv'd to death within a hungry stie;
 When servants in my Fathers house good store
 Have Bread to eat, and can relieve the poor?
 I'll go and tell my Father (on my knee)
 Sir, I have sin'd against both Heav'n and thee,
 And am not worthy to be calld thy Son;
 Only among thy servants make me one.
 But e'er he could come near, his Father 'spy'd him,
 Ran and embrac'd, and knew not how to chide him.
 Then said the Son (and fell upon his knee)
 Sir, I have both offended Heav'n and thee;
 I am not worthy to be calld thy Son:
 Only among—Come, come (said he) have done.
 Ho! fetch me down the richest gown and ring;
 Go, kill the half, and let us laugh and sing:
 Because I see my Son both safe and sound;
 Once dead and lost, but now alive and found.
 Now when the elder Son came home, and heard
 The musick and the dancing, he was scar'd.
 And having askt the cause of all that putter,
 And found it was to welcome home his Brother,
 He snuff and puff, and would not see his face;
 Till's Father came t'expollate the case.
 Father (said he) I never had a kid,
 For all the faithful service that I did:
 And must the calf be killd and ate with Varlets;
 That spend the half of thine Estate with Harlots?
 Thou (said his Father) always art with me,
 And I have settled all I have on thee.
 I must thy new-found Brother entertain;
 For he was dead, and is alive again.

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36. Another time, He thought it not amiss,
To utter such a parable as this.

A certain Rich mans Steward was accus'd,
How that he had his Lords estate abus'd.

2

Then was he called to accompt, and told,
He should his Stewardship no longer hold.

3

How shall my future life (thought he) be framed
I cannot dig, to beg I am ashamed.

4

I am resolved what to do, that so

I may (when turned out) know where to go.

5

And calling his Lords Debtors all about him,

He told them how his Master meant to our him.

6

One ow'd an hundred baths of oyl : Be thrifty,
Come, take thy bill (said he) and make it fifty.

7

Another ow'd about ten load of wheat :

Sit down (said he) and quickly set down eight.

8

His Master having heard of this, commends

The Stewards policy in making friends.

Herein (indeed) are Worldlings wiser far,

Than most illustrious Sons of Heaven are.

9

Souse your fading Riches, that ye may
Find everlasting homes, when these decay.

10

He that's unfaithful in a litle, will

(When farther trusted) be unfaithful still.

11

Who will commit true Riches unto You,

Which have been false in that which was not true ?

12

Deserves he an estate of's own in trust,

Which in another mans hath prov'd unjust !

13

He that will Mammon (as a Master) serve,

Must from the Laws of is heav'nly Master swerve.

14

The Pharisees that heard him speaking thus,

Derided him : for they were covetous.

15

With men (said he) your selves ye justify,

But God perceiveth your hypocrisy :

Most of those things most men do most esteem,

Are most abominable unto Him.

19

There was a man went cloathed like a Lord,

And daily kept a very splendid board.

20

Also one Lazzarus, both sore and poor,

Was laid a begging thus before his door.

21

And while the kinder hound came forth to lick him;

His Master could have found in's heart to kick him.

22

This poor man dy'd ; the Angels, they convey'd him

To Heaven, and in Abrahams bosom laid him.

28 MR 59 .

The angel appearing to Zacharias *Luk. 1.*



The Widows son raised *Luk. 7.*



The Prodigal son *Luk. 15.*



Dives & Lazarus *Luk. 16.*



Dives dy'd too, [and lay in state a while ;]
 And then was honour'd with a fun'ral pile.
 But lifting up his eyes in hell, he 'spy'd
Abram in bliss, and *Lazarus* at his side.
 Father (said he) send down by *Lazarus*
 One drop to cool my tongue tormented thus.
 Ah Son (said *Abraham*) remember how
 Both of you liv'd, and are rewarded now.
 Thou hadst thy good, while he enjoy'd his evil :
 Now he hath God, while thou enjoy'st the Devil.
 Beside, there's such a gulf between us two ;
 You cannot come to us, nor we to you.
 Father (said Dives) I beseech thee then,
 Dispatch him to my other Bretheren ;
 For I have five : and let him testify 'em,
 From coming to this doleful place where I am.
Moses (said *Abram*) and the Prophets all
 Thy Breth'ren daily to repentance call.
 Nay but (said he) if such a one were sent ;
 It could not be, but needs they must repent.
 Nay but (said *Abram*) if the Word of God
 Unto their sins can put no period,
 They will not be perswaded, though a man
 Came preaching from the dead ; preach while he can.
 37. Toward *Jerusalem* then passed He
 B'tween *Samaria* and *Gallilee*.
 And in a litle town, some leprous men
 Cry'd out aloud for help (in number ten)
 Go to the Priests and shew your selves (said he :)
 And as they went, they lost their leprosy.
 One of the men perceiving he was well,
 Return'd, and prais'd the God of Israel.
 He fell at Jesus feet upon the ground,
 And thank'd him for the favour which he found.
 Of all the ten (said Jesus) not a man
 Give God the praise, but this *Samaritan* !
 Arise, and go thy way ; thy faith was it,
 Prepar'd thee to receive this benefit.
 38. Now when the Pharisees desir'd to hear,
 When the Messiahs Kingdom would appear,
 He said, That Kingdom comes not with amazing
 Splendor, or with external pomp and gazing :
 But my spiritual Kingdom is begun
 Amongst you, ever since the Prophet *Joan*.

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39. Then did he by this parable declare
The effects of constant and of fervent pray'r

2

An unjust Justice (in a certain town)

3

Fear'd neither God, nor any mortal frown;

4

And a distressed Widow of that place

5

Prest him incessantly to mind her case.

6

Although (said he) I do not care a straw

7

Or for Divine, or any humane law;

8

Yet doth her importunity so dun me,

9

That I am forc'd to take the business on me.

10

And shall not God avenge his own elect,

11

Who constant cries toward his throne direct?

12

He will, although he seemingly delay 'th:

13

Which will produce a great defect of faith.

14

40. Another Parable he spake to such

15

Who (sighting others) prize themselves too much.

16

Unto the house of pray'r there went (said he)

17

Two men, a Publican and Pharisee.

18

The boasting Pharisee stood praying thus,

19

O Lord, I thank thee, that I'm righteous;

20

I thank thee, that I am no sinful man,

21

Or like to this extorting Publican.

22

Twice in the week I fast; my tithes are out of

23

All I possess, which others make a doubt of.

24

The other standing in the outward Court

25

(To which all kind of people might resort)

26

With eyes dejected (smiting on his breast)

27

Humbly begd pardon of his sins confess.

28

The former justify'd himself a miss,

29

But God in mercy justified this.

30

For self-exalters are to be debas'd,

31

And self-abasers shall be higher plac'd.

32

41. Then Jesus Jordan cross'd: and all that came

33

He freely taught, and heald their sick and lame.

34

And there the Pharisees demand, if they

35

(For ev'ry cause) might put their wives away.

36

Have ye not read how God (said he) first made 'em,

37

And what a law he published by Adam?

38

They two shall be but one: the man shall leave

39

His Parents, and to her for ever cleave.

40

Whom therefore God hath so together ty'd,

41

No mortal man can lawfully divide.

42

Why then (said they) did Moses give command,

43

To give her a Divorcement in her hand?

God 27.

2:4 Mar. 11.

Ch. 5. Of Divorce and Conti. He bleſſeth &c. Mat. Mr. Luk. Job.

For your hard-heartedneſs toward your wives
He ſuffer'd you (ſaid he) to change your lives.
But they that wed, except the firſt have bin
Faſte to their bed, commit a grievous ſin.
She that doth any way her mate releaſe,
And weds again, is an adultereſs.

If this be ſo (ſaid his Diſciples then)
Marriage is inconvenient for men.
All cannot lead a ſingle life (ſaid he)
God hath not given all that chaſtity.
Some (yet) by nature, ſome by art, and ſome
Eunuchs by pray'r and abſtinence become.

They that are capable of living ſo,
So to diſpoſe themſelves, diſcreetly do:

42. Here they brought infants, for the Lord to bleſs;
Whom the Diſciples did at firſt reſiſt;

Until that Chriſt (diſpleaſed very much)
Told them his Kingdom did conſiſt of ſuch:

And that all others, who intend to ſee
That Kingdom, muſt like little Children be.

Then taking of them up, he bleſſed them;
And ſo went on toward *Jeruſalem*.

43. Then ran to him a young and noble man,
And kneeling at his feet, he thus began;

What ſhall I do (Good Maſter) that I may
Obtain a life that never ſhall decay?

But why (ſaid Jeſus) doſt thou call me good,
Unleſs my Deity be underſtood?

For God alone is truly Good. But never
Break his commands, and thou ſhalt live for ever.

All murder and adultery eſchew;
Let all thy works, let all thy words be true:

Love, honour, help thy Father and thy Mother;
Love (like thy ſelfe) thy neighbour and thy Brother.

What elſe (ſaid he?) if this be all (forſooth)
All theſe have I obſerved from my youth.

I pity thee (ſaid Chriſt) there's one thing more,
Sell all thou haſt, and give it to the poor:

Shew thy perfection thus: take up the croſs;
Come, follow me, and ſo have gold for doſts.

With that the man departed very ſad:
For they were great poſſeſſions, which he had.

Children (ſaid he to his Diſciples then)
How far from Heav'n are avaricious men!

How far from Heav'n are avaricious men!

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A Camel through a needles eye is driven,
Before a wealthy man can enter Heaven.
This made them wond'rous eager then to know,
What all that company of men should do.
God can (said he) so change them by his Spirit,
That they may heav'n as well as earth inherit.
But we (said Peter) which have disregarded
All for thy sake, wherewith are we rewarded?
Why, in the Resurrection-day (said he)
You shall be Judges of the world with me.
All that for me forsake Estates or friends,
I will be sure to make them full amends.
My love shall make them (while my cross they bear)
An hundred-fold more happy than they were.
Their faithful friends shall here be multiply'd;
And they shall have eternal life beside.
But many that seem best, will prove the worst;
And many that are last, shall then be first.

For so a certain man one morning went
And hired certain workmen, whom he sent
To die's his Vineyard, when he found them willing
To sell him that daves labour for a shilling.
At nine, twelve, three, and five a clock, he sent
Others likewise, and promis'd them content,
At night he came to pay them, and began
First with the last; a shilling ev'ry man.
This made the first expect a little more;
But they were paid, as was agreed before.
With that they murmured, that one hour's pay
Should equal theirs, who labour'd all the day.
Friends (said the man) was not your bargain so?
I wrong you not; take what is yours, and go.
May not I dispose of that which is my own?
Are you (because I'm liberal) envious grown?
So shall the first be last, the last be first:
For many that are called are accurs'd.

- 11 1 44. Now *Lazarus* of *Beth'ay* was not well;
(In *Beth'ay* did *Martha* and *Mary* dwell:
2 *Mary*, which afterward with ointment rare
Bath'd Jesus feet, and wip'd them with her hair.)
3 They sent one therefore unto Christ, to tell,
That *Lazarus* (whom he loved) was not well:
4 'Tis not to death (said he) but I thereby
Shall further manifest my deity.

Ch. 5. *The Vineyard. The peri. of James, &c. Mat. Mar. Luk. Job.*

Now Jesus lov'd the Sisters and the Brother
 [As tenderly as they did one another.]
 Therefore (that *Lazarus* might dy) he staies,
 Where he receiv'd the Messenger, two daies.
 45. Behold (said Jesus after that) we go
 Into *Judea* [strictly call'd so.]
 Master (said they) wilt thou go there again,
 Where thou wast like to be slain?
 As in the day (said he) men walk or run,
 And fear no stumbling, while they see the Sun:
 So am I kept by Gods Almighty pow'r,
 Until my night, until my gloomy hour.
 Then shall I be betray'd to Jewish hands,
 And so deliver'd to the Roman Bards,
 By them to be abused, whipt and slain;
 And (in three days) be rais'd up again.
 But the amaz'd Apostles did not know,
 How He (that must be King) could suffer so.
 For such a pompous Christ they thought upon.
 46. Which caus'd this request of *James* and *John*;
 (Their Mother *Salon* [Christ's Cozen] came,
 And did present it in her childrens name)
 That in his future Kingdom they might stand.
 One on his right, and one on 's other hand.
 Alas (said Christ) ye know not what ye ask.
 Can ye be plung'd in horriour that shall mask
 The suns bright face? or can ye drink the cup,
 Whose bitter dregs must be by me drunk up?
 And when they confidently said they could,
 He told them that in part (indeed) they should:
 But next to me to sit (said he) in Heaven,
 Must unto those whom God hath chose be given.
 Now this ambitious suit of these two men
 Rais'd a heart-burning in the other ten:
 Whom Jesus checkt; and told them thus withal,
 Ye must expect no Kingdom temporal.
 Gentiles do Lord it over men, ye know;
 It must not be among my subjects so.
 But he that would be highest, let him be
 Adorn'd with the low'st humility.
 For I came not to be attended on,
 Or to erect me an Imperial throne;
 But to serve others, to relieve the poor,
 And give my very life for many more.

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19	1	47. And as the Lord arriv'd at <i>Jeicho</i> ,
	2	The High Collector (but in stature low)
	3	Not able to behold him, ran before,
	4	O'retopt the press upon a Sycamore.
	5	Christ (when he saw him) bad him haste away;
	6	For at thine house (said he) I mean to stay.
	7	<i>Zaccheus</i> was o'rejoy'd, to be so blest
	8	With such a great and unexpected Guest.
	9	Though others murmured, because he sat
	10	With such a Grand Extortioner as that.
	11	Now [after certain other words that pass]
	12	<i>Zaccheus</i> humbly told the Lord at last,
	13	That half his goods should now relieve the poor,
	14	And all his frauds twice-doubly he 'ld restore.
	15	This day (said Christ) salvation hither cam';
	16	He's now a lawful Son of <i>Abraham</i> .
	17	For I (the Son of Man) 'tis I restore,
	18	'Tis I redeem, whate'er was lost before.
25	19	48 And now, because they thought he went to take
	20	His Regal power on him, thus he spake;
	21	A certain Noble man went forth to reign,
	22	Intending shortly to return again:
26	23	First taking care, his servants should not lack
	24	Money to trade withal, till he came back.
27	25	But of his Citizens he was abhor'd,
	26	Who said they would not own him for their Lord.
30	27	How yet he went on, and took his crown;
	28	And so return'd to this rebellious Town:
33	29	And ask'd his men, what profit they had made,
	30	Of what he left to carry on the trade.
36	31	Sir (said the most industrious of his men)
	32	Thy single pound hath gained other ten.
39	33	Well done (said he) for thy fidelity
	34	Ten Cities thou shalt govern under me.
42	35	Another's pound had gain'd five other pounds;
	36	He was rewarded with as many Towns.
45	37	Sir (said another) here is all thy pound,
	38	I kept it in a napkin under ground:
48	39	Because thy rig'ness so well was known,
	40	As that thou reapest where thou hast not sown.
51	41	Thou wicked, idle fellow (then said he)
	42	Thine own confession shall thy Judgment be.
54	43	For if thou knewest mine austerity,
	44	Why wrought it not more diligence in thee?

Ch. 5. *Two blind Beggars.*

Mat. Mar. Luk. Joh.

Thou should'st have put it in the bank at iell,
 That so it might have come with interest.
 Take it away (said he to th' other men)
 Give it to him that hath already ten.
 To him that hath, shall more and more be given;
 While he that wants, to greater want is driven.
 Let that unprofitable slave be cast,
 Where darkness, griefs and anguish ever last.
 And those my foes that did not like my reigu,
 Bring them to me, and let me see them slau.
 49. As Jesus left the Town, behold there lay
 Two blind distressed beggars in the way.
 They (hearing who it was that came) cry'd thus,
 Jesus (thou Son of David pity us.
 And being charged not to make a noise,
 So much the more they lifted up their voyce.
 Then Jesus (hearing of their piteous note)
 Stood still, & gave command to have them brought.
 One of the two (poor *Bartimews*) cast
 His coat away, to make the greater hast.
 Then Jesus ask'd them, what it was they 'id have:
 O Lord (said they) our sight we only crave.
 He gave them sight; and said, Your faith is it,
 Which hath prepar'd you for this benefit.
 Then all the people praised God with them;
 And they went also tow'rd *Jerusalem*.
 50. *Lazarus* is fal'n a sleep (said Jesus then)
 But I must go to waken him agen.
 His sleep (said they) will make him well [and so,
 So near *Jerusalem* we need not go.]
 Our friend is dead (said he) now speak I plain;
 But I must go to raise him up again.
 And I am glad, I was not there before;
 That now I may confirm your faith the more.
 Come, let's be gone: [I told you that no power
 Or malice can precipitate my hour.]
 I fear (said *Thomas*) we shall lose our Master:
 But let us share with him in each disaster.
 51. When Jesus came to *Bethany*, he found
 The Corps had been four days within the ground.
 (Two litle mile this litle Town did stand
 Upon this side the greatest in the land:
 So that from thence came many of the Jew;
 To chear the family, upon this news.)

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- 11 10 Then *Martha* (hearing that the Lord was come)
Met him iⁿ th^e fields: but *Mary* staid at home.
- 21 Ah Lord (said she) hadst thou been here with us,
We should have still enjoy'd our *Lazarus*.
- 22 Yet now I know, whate'er thou wilt require,
I know that God will grant thee thy desire.
- 23 Thy Brother shall arise again (said he)
Do thou but stedfastly believe in me.
- 24 *Martha* reply'd, I know indeed he shall,
When mankind doth arise in general.
- 25 'Tis I (said he) who Resurrection give;
26 They that believe in me shall ever live:
- 27 Believ'st thou this? Yea Lord (she said) I do:
Thou art the Christ foretold so long ago.
- 28 Then *Martha* (being by her Master sent)
29 Call'd *Mary* too; and *Mary* quickly went.
- 30 (He was not come within the Town as yet,
But staid where first he was by *Martha* met.)
- 31 The Jews that were about her, thought she went
To weep afresh upon his Monument.
- 32 But coming to the place where Jesus staid,
And kneeling at his feet, she wept, and said;
Lord, had we had thy presence here with us,
Still had we had our Brother *Lazarus*.
- 33 When Jesus saw them, how they wept and moan'd,
His soul was troubled, and he sigh'd and groan'd.
- 34 Where have ye laid his body (then said he?)
Lord (they reply'd) be pleas'd to come and see.
- 35 And as he went along (to sympathize)
The tears did trickle from his dove-like eyes.
- 36 Behold (said some that saw him weeping thus)
Behold what love he had for *Lazarus*!
- 37 But could he not have sav'd his life likewise,
As well as once he gave a blind man eyes?
- 38 Then [in his pray'r] he gave another groan;
And had the people take away the stone.
- 39 The smell will be offensive (*Martha* saies)
For in this posture hath he lien four daies.
- 40 Did not I say, If thou believ'st (said he)
Gods great and glorious power thou shalt see?
- 41 They then remov'd the stone from off the dead.
And Jesus (looking up to Heaven) said,
Thy name (O Father) be for ever blest,
Because thou answerest thy Sons request.

And though I know, thou always hearest me ;
 I spake, to make it known, I came from thee.
 Then (lifting up his voyce) he cryed, Come,
 Come (*Lazarus* from this solitary tomb.
Lazarus came forth, and had his hands and feet
 Solemnly wrapt within his winding sheet ;
 And with a napkin bound about his head
 [Their usual way of burying all the dead.]
 Unty the clothes (said Christ) and let him go.
 [So they that were about him did do so.]
 Then many of the Jews who thither came,
 And saw this sight, believed on his name.
 But others to the City ran in hast,
 And told the Pharisees what'er had past.
 41. A Council then was call'd ; wherein was one
 Stood up and said, Great miracles are done :
 If King he be proclaimed, in a fury
 Th' imperious Romans come and ransack Jury.
 Doth this (said *Cai'phas*) put you to a stand ?
 The death of Jesus must preserve the land.
 (Thus, being High-priest, he shewd unwittingly
 How Jesus should for Jew and Gentile dy.)
 They all agreed ; and now to bring't about,
 These Orders presently were issu'd out :
 Whoever knows where Jesus is, must give
 Notice thereof ; he is not fit to live.
 He therefore (knowing how they wanted him)
 Secur'd himself a while at *Ephraim*.
 53. Now as the Passover was drawing nigh,
 Some went before, themselves to purify.
 And in the Temple there they stood to reason,
 Whether they might expect him at the season.
 54. Six days before that great solemnity,
 He came again and supt at *Bethany*.
 (*Lazarus* sat at table with the Lord,
 But *Martha* stood and waited at the board.)
 Then *Mary* (with a pound of Nard most rare)
 Did bath his feet, and wipe them with her hair ;
 And pour'd the rest upon his head (the room
 All over smelling of the rich perfume.)
 This is but spilt (said *Judas*) on the ground :
 This might have fetch'd the poor at least ten pound.
 (Not that he lov'd the poor : his being theevish
 And carrying the bag, made him so peevish.)

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Mat. Mar. Luk. Joh.

The Jews seek Lazarus life. Ch. 5.

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You 'll have the poor (said Christ) when I am gone :
Let her alone ; 'tis vertuously done.

She (to the utmost of her power) strove
Thus to express her gratitude and love.

I am (as 'twere) embalm'd ; with this same Nard
My body for my fun'ral is prepar'd.

How far soe'er this Gospel is extended,
This deed of *Mary* shall be there commended.

9 55. His being here was now divulg'd by fame ;
Much people therefore from the City came :

They came to see the Lord ; to see [and have
Discourse with] him. He called from the grave.

10 But the Chief Priests sought *Lazarus* to slay,

11 because through him were many drawn away.

CHAP.

CHAP. 6. §. 1.

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NEXT morning (being Sunday) forth He set
Toward the City, by mount Olivet :
Thence sent he two of his Disciples down,
To fetch two Asles from a neighbour-town,
On one (sa'd he) no man hath ever sate :
Where two ways meet, you 'll find them at a gate.
If th' Owner ask you, wherefore ye untie them ;
Say 'tis for me, he cannot then deny them.
As Jesus bad them, so they said and did
And brought the Colt, that never was bestrid.
And when they had their coats upon him laid,
They helpt their Master up : as *Zachary* said,
Daughter of Sion, cast away thy fears ;
Thy King upon a gentle Asle appears.
(Though this at present was not in their head,
Till after he was risen from the dead.)

Then from the City came a multitude
(Upon the same of's last great wonder shew'd)
Bearing victorious palms, their King to meet ;
Srawing their cloaths and boughs beneath his feet.
For all his mighty works they now rejoyce,
And praise the Lord with their triumphal voyce.
Hosanna makes the trembling air to ring :
Hosanna to the long-expected King.
Hosanna (let our King O Lord be saved)
Hosanna to the Holy Son of David.
Hosanna *Hosanna* *Hosanna* to our Christ !
Hosanna *Hosanna* *Hosanna* in the high'st !

Master (said certain Pharisees that came)
Did thy Disciples hold their tongue for shame,
If my Disciples should refrain (said he)
The very pebles would acknowledge me

When he drew nigh and lookt upon the City,
Thoughts of her ruine made him weep for pity.
Oh that thou hadst (said he) but understood
The things that make for thine eternal good !
Now 'tis too late : now will thy foes surround
And lay thee even with the very ground.

They

		19	44	They shall not leave a stone upon a stone Because thou dost thy Saviour thus disown.
21	10			The Townsmen star'd to see the Pomp, and cry'd, Who's this that doth in such a manner ride ?
	11			This is the Prophet (said the Company) Jesus of Nazareth in Galilee.
				What (said the Pharisees) shall now be done ? After this fellow all the world is gone.
12	11	15	45	2. Then Jesus went (a second time) to clear The Temple (as he did before three year.)
		16		And (from an holy zeal) he 'ld not permit One vessel to be carry'd thorow it.
13	17		46	'Tis writ (said he) Mine's call'd an house of pray'r : But ye have turn'd it to a thievish fair.
	14			Then thither were convey'd the blind and lame ; And he bestow'd his aid on all that came.
	15			Which when the Great ones saw, and heard the boys (With their Hosannas) making such a noise,
	16			Enraged at the very heart they came, And ask'd him whether he observ'd the same.
				Yea, know ye not (said he) how David saies, From Babes and Sucklings thou receivest praise ?
	18		47 48	Then they 'ld have kild him, but they greatly fear'd Because the multitude so gladly heard him. (him,
	17	19		And when the ev'ning came, he did repair To Bethany again, and lodged there.
		11		3. And as he went again (the second day) He found himself an hungry by the way :
	18	12		And going to a Fig-tree, findeth there Leaves only ; for 'twas but a bad Fig-year.
	19	13		Hence forth (said he) no man eat fruit of thee : And presently the sap forsook the tree. (came
		14		4. Now while they were in Town, some Greeks that To worship at the feast) had heard his fame,
			12 20	21 And thus accoll'd Philip ; Sir, you 'l please us Greatly, to help us to a sight of Jesus.
				22 Philip told Andrew ; and they both address Themselves to Jesus with the Greeks request.
				23 Then Jesus told them how he must be slain, And rise in glory from the dust again :
				24 Like to a grain of wheat, that first must dy, And then doth very greatly multiply.
				25 Chuse life, you 'l see 'tis only death ye chuse : Lose life for me, and nothing shall ye lose.

	He that will serve me, thus must follow me :				12 26
	And where I am, my servant there shall be.				
ry'd,	High honour shall my Father then bestow				
	On them that humbly serve me here below.				
	Now is my soul perplext, what shall I say ?				27
	Father protect me from this gloomy day.				
	But hither for this very cause I came :				28
	And therefore glorify thine holy Name.				
	Then came a voice (like 'thunder) from the sky.				
	My Name I have, and still will glorify.				
	Some said it thundered ; but other some				29
	Said that the voyce did from an Angel come.				
y'r :	The voyce (said Christ) came not alone for me,				30
	But to reprove your infidelity.				
me ;	Now's the redemption of the captive world :				31
	Now shall the Tyrant from his Throne be hurld.				
e boys	And when I am exalted on the tree,				32
	All sort of people shall be drawn to me.				
	Thus he foretold them, how he ought to dy :				33
	And thus the people therefore did reply,				
	The Law saies plain, Christ shall remain for aye ;				34
e ?	And how canst thou be taken then away ?				
feard	Yet for a while (said he) ye have the light ;				35
(him),	Walk in't before y'are taken by the night.				
	Believe in me the light : So see and know,				36
	(Like Sons of light) both how and where ye go.				
	He that sees me, and trusteth in my Name,				44
	Both sees and trusts in him from whom I came:				45
	I came to light the world ; that seeing me,				46
	They might be freed from their obscurity.				
	And he that shuts his eyes and will not see,				47
	Shall yet receive no punishment from me ;				
	For now I came to save : but what I say,				48
	That word shall Judge him at the later day.				
	For of my self I have not spoke, but rather				49
	Made known the will of mine Eternal Father.				
	His will's Eternal life : I speak no more,				50
	Than what my Father spake to me before.				
	Then Jesus went tow'rd Olivet at night,				11 37
	And staid [at Bethany] till morning light.				38
	(So many wonders yet produc'd no faith				
	In those spectators : as <i>Isaiah</i> saith,				37
	Who (Lord) hath given credit to our word ?				
	Who understands the power of the Lord ?				38

11. 6, 7.

11. 51. 1.

L. 6. 10.

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Nor could they then believe, because their mind
The Lord (as he saies) did in Judgment blind :
Left they should understand, and turn, and might
Receive the blessing which they did so slight.
Thus said *Isaiah*, when he did foresee
And spake beforehand of his Majesty.
Some Rulers (yet) believed ; but appear'd
Not publick Confessours, because they fear'd
The lash of excommunicating rods,
And more esteem'd mans applause than Gods.)
5. And in the morning as they pass'd by,
They saw the fig (from top to bottom) dry.
See Sir (said *Peter*) how since Yesterday
This curst tree is wither'd quite away !
Have faith in God (said he) then may ye set
Among the mounting waves Mount Olivet.
Whate'er ye say in faith, ye shall achieve :
Whene'er ye pray in faith, ye shall receive.
But when ye send up your requests to Heaven,
All that offend you, must be then forgiven.
For Heavens pardons are bestow'd among you,
As you yourselves do pardon those that wrong you.
6. Then did he to the sacred Temple go,
And teach the people, as he us'd to do :
Where he was question'd by the scribes and Priests,
By whose authority he did all this
This Question first (said *Jesus*) answer me,
Was't God or Man gave *John* authority ?
If we should answer, It was God (thought they)
He'l ask us, why we did him not obey :
And Man we dare not say ; this people all
Hold that his Office was Prophetical.
Therefore they said, We cannot tell. Nor I
(Said he) shall shew you my authority.
A man commanded (once) his Son to go,
And in his field a litle pains bestow.
First he refus'd ; but afterward he went,
And of his obstinacy did repent.
But when another of his Sons was bid,
He said, I go to sooth ; but never did.
Now which of those (do ye suppose) obey'd ?
The first that went and did repent (they said.)
Truly (said he) just so it is with you :
Much ye pretend, but very little do.

Ch. 6. The Lord of the vineyards Son slain. *Mat. Mar. Luk. Job.*

The noted sinners to the Baptist went ;
Which ye refus'd to hearken and repent.

A certain man a vineyard did prepare,
And spent thereon much pains and cost and care :
And (being far remov'd) sent men unto 'r,
To bring him from the husbandmen some fruit.
But they (in stead of sending him his due)
Took all his men, and beat them black and blew.
And sending more, more basely they were us'd ;
Both ston'd and kild, and many ways abus'd.

At last he sent his only Son, and said,
Now some respect will certainly be paid.
But when they saw him, they conspir'd to kill
The Son and Heir, and have his land at will.

So taking him, they barbarously slew him ; (him.
And then without the vineyard-walls they threw
Now when his Father comes, what think ye then
He 'l do to these inhumane husbandmen ?

Surely (said they) he 'l use them as his foes,
And get him better husbandmen than those.

The Lord (said he) shall miserably use
Rebellious, fruitless, Prophet-killing Jews.
Nay, God forbid (said they.) Nay but (said he)
What means the Psalmist in that Prophecy,
Strangely hath God made chiefly to be used
That Corner-stone which Architects refused ?

Whoso in weakness stumbles at this stone,
He hurts not that, he hurts himself alone :
Whoso in malice doth oppose it, shall
Be brus'd to powder with its weighty fall.

The Pharisees, peceiving how he turn'd
His Parables on them, in fury burn'd : (shew'd,
Which then they would (with all their hearts) have
But that they greatly fear'd the multitude.

With this same parable went Jesus on ;
A King proclaim'd the marriage of his Son,
And sent some servants (on the wedding-day)
To bid the Guests make haste and come away :
But they refus'd. Then sent he other some,
To press them very earnestly to come.

Some (sighting them) about their business went,
And so dismiss'd them with a complement.
Some pull'd his servants by the ears : and some
So us'd them, that alive they ne'er went home.

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P. 119. 22. 23.

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Mat. Mar. Luk. Job. *The Marriage-supper. Cesars due, &c. Ch. 6.*

21	7			Th' enraged King sent then his army down, To kill those murderers, and fire the Town. Here's ev'ry thing (said he) in readines, But none of those deserve to be my Guests. Go ye (my Servants) into ev'ry street, And (good and bad) bring hither all ye meet. So the men did, as he commanded them : To grace the Nuptials of that Royal Stem. Then to the feast his Father came, to view 't ; And found a man without a wedding-suit. Friend (said the King) how didst thou hither come Without thy wedding-cloaths ? And he was dumb. Bind him both foot and hand (said he) and cast him To smock and foot and torment everlasting. Many 'tis true are call'd ; and 'tis as true, That Gods Elect are but a very few.
15	12 13	10 10		7. Then some were sent to play the hypocrite, And slyly to ensnare him, if they might. Master (said they) thou teachest that is right, And carest not for any mortal wight. Thou canst resolve us in a doubt, we know : May we to Cesar tribute give or no ? Ye hypocrites (said Christ) why tempt ye me ? Bring me a piece of tribute-coyn, to see. Whose image and whose superscriptions there The coyn (said they) doth Cesars image bear. Give Cesar then (said Jesus) Cesars due : And give to God, what God commandeth you. And when they could not thus entrap him, they (Much wond'ring at his answer) went their way.
16	14	21		8. Then came to him the Sadduces, that say, Never shall be a Resurrection-day. Master (said they) by Moses if a Brother Leave his wife childless, she shall have the other. One woman thus had Brother after Brother, And seaven of them after one another. Now in your Resurrection from the dead, How shall she know her future nuptial-bed ? You erre (said Christ) because ye do not know The Scriptures well, nor what the Lord can do. For in the Resurrection of the dead, They live like Angels, and do never wed. But that the dead shall rise again, your Moses In that Bush-vision very plain supposes :
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31	25	34	Ex. 3. 6.	
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The Marriage in Cana 10. 2.



The Woman of Samaria 10. 4.



Christ cureth one diseased 38 years 10. 5.



Christ laid in the Sepulcher 10. 9.



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Ch. 6. The first and great Command.

When God appear'd to him, and said, I am
The God of *Jacob, Isaac, Abraham.*

If He be *Abrams* God, then *Abram* must
At present live, and one day leave the dust.

9. His silencing of them did greatly please
Their great Antagonists the Pharisees.

Then came a Scribe, and said would understand,
Which was the first and principal Command.

'Tis this (said Jesus) Israel, give ear,

Thy God is one; let him be all thy fear:

Love him with all thy heart and soul and mind.

And to thy neighbour (as thy self) be kind.

These are the chief; so far do these extend,

That Law and Prophets all on these depend.

'Tis true indeed (the Lawyer then replies)

This far exceedeth all burnt-sacrifice.

Jesus rejoyn'd, Discreetly thou reply'st;

Thou art not far (I see) from owning Christ.

What think ye, Sirs? who's your Messia's Father?

David (said they) so far as we can gather.

How then (said Christ) can He be Davids Lord?

Yet thus the Holy Ghost and he record;

Jehovah bad my Lord take up his seat

On his right hand, till all his foes were beat.

So shamefully this ran them all on ground,

No question afterward they durst propound.

10. Then their hypocrisy He further shew'd

To's own Disciples and the multitude.

They sit in *Moses* seat (said he) 'tis true:

Do what accordingly they bid you do.

But turn aside from walking in their way,

Because they seldom practice what they say.

They will not set one finger to the packs

They bind so big, to lay on others backs.

Their fringes and Phylacteries are broad;

That men may their great holiness applaud.

At Church and feasts they must be highly seated,

In streets and all assemblies lowly greeted

With Master, Doctor, Father; and believe,

That all mens faith must hang upon their sleeve.

Affect not you such proud and swelling titles:

You're Brethren all, and only my Disciples.

From your Celestial Father never swerve:

And he that would be greatest, let him serve.

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Proud

Mat. Mar. Luk. Job.

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Deu. 5. 4.

Pf. 110. 1.

Numb. 15. 33.
Deut. 6. 8.

3	11			Proud self-exalters shall be tumbled down,
	12			While self-abasers win and wear the Crown.
	13			Wo to you Scribes and Pharisees, whose leaven
				Keeps both your selves and others out of Heaven !
14	12 40	20 47		Wo, wo to you, that make your selves the heirs
				Of widows, by your long pretended pray'rs !
	15			Wo, that ye hunt for Proselytes, and so
				Entitl'em twice to your deserved wo !
	16			Wo unto you blind guides, that let men faulter,
	17			When e'er they swear by Temple or by Altar ;
	18			And teach (for lucre's sake) that oaths must hold,
	19			When once they're made by Offerings and Gold.
	20			The Altar and the Temple rather bind,
	21			Which sanctify the gifts : ye fools and blind !
	22			But whosoever swears by any thing,
23		11 41		He sweareth by the Everlasting King.
				Wo be to you that tithe your herbs (and yet
				This ye must do) but all the while omit
	24			The weightier matters of the moral Law ;
				Leap o're a block, and stumble at a straw.
	25			Wo be to you that cleanse the cup and platter ;
				Whose hearts abound with all corruptest matter.
	26			Cleanse first (blind Pharisee) thine inner side,
				That so thy diet may be sanctify'd.
	27			Wo to the whitened tombs, that look so fair ;
	28			And so defile men, e'er they be aware.
	29			Wo be to you that garnish and renew
	30			The tombs of Prophets, whom your Fathers slew.
	31			For (in the sight of God, ye thus approve
	32			Massacring those, whom thus ye seem to love.
33				Fill up the measure of your Fathers then,
				Ye brood and heirs of Hell, more asps than men !
	34		2 Chron. 24 19, 21, 22. Dent. 16. 15.	Those Prophets came from God, as others will ;
				Whom ye shall scourge and crucify and kill :
35				That all the righteous blood may come on you,
				From Abel unto Zachary, whom ye slew
36		11 52		(To pleasure <i>Joash</i>) in the Temple Court :
				This Generation here shall answer for 'r.
	41	21 1	2 King. 12. 9.	11. Observing then how into their Corbon
				By money'd men great offerings were thrown ;
	42	2		He saw a Widow bring a double mite
				(Both of them did not make a farthing quite.)
	43	3		Observe (said he to th' twelve) observe this woman,
				In real bounty paralel'd by no man.

Ch. 6. Signs preceding the.

Their gifts proceed from their superfluous store :
Such is her need (poor Soul) she hath no more.

11. See Sir (said one, as they departed thence)

This stately stone, the Kings munificence !

Brave building ! but (said he) the times at hand,
When not a stone upon a stone shall stand.

Then the Disciples askt him (being set
Against the Temple, on mount Olivet)
When th' East of the present age would be,
And when he should appear in Majesty.

Be not (said Jesus) drawn aside by any :

For Pseudo-Christ's will come seducing many.

Fear ye not Wars, when their reports are hot :

Such things must be, but yet the end is not.

For Wars and famines, Plagues and Earthquakes go,

Fore-runners of that more tremendous wo.

But look ye to't : for first they will accuse you

To Heathen Courts and Councils, and abuse you.

So will their sins be highly aggravated,

And so the Gospel more and more dilated.

But study not beforehand what to say ;

The Holy Ghost shall prompt you in that day.

I'll give you mouths and wisdom, which your foes
Shall not have wit or power to oppose.

Yet all shall hate you, and your friends betray you,

Your nearest kindred persecute and slay you.

This wickedness will cool the love of most :

Hold out, and your reward shall neer be lost.

In patience keep your Souls, keep out despair :

God is your guide, ye shall not lose an hair.

When ye have testify'd to ev'ry land

These joyful tidings, then the times at hand.

And when ye see that desolating rout

Of Heathens girt *Jerusalem* about,

Flie to the Mountains of *Arabia* ;

Slack not your pace for any remora.

Flie for your life, and make no lingring halt :

Think of *Lots* wife transformed into salt.

Obeys and live ; but if ye will not fly,

Share in the general calamity.

Women with child shall then have great distress,

And they that carry sucklings at their breasts.

Put pray to God, ye be not forc'd to fly

In stormy winter from your enemy :

Mat. Mar. Luk. Job.

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Mat. 24, 27, Gen. 19, 16.

			And that it be not your Sabbath year [When all provision will be scarce and dear.]
24	21	19	For these are days of vengeance and of wo, The like to which the world did never know.
	22	20	Nor would a man escape, did God not make An end the sooner for his chosen's sake.
		21	Thousands shall meet with their untimely graves, Thousands shall then be sold about for slaves :
		22	And under foot the City shall be trod By Gentiles, till the Gentiles Period.
	23	21	Then will a Saviour very welcome be, Then shall ye wish the Son of Man to see ;
	24	22	And then they'll cry, Lo, here is Christ, and there ! For many such pretenders will appear, And (with their miracles of magick) cozen (If 'twere but possible) the very chosen.
25	23		Be not so charm'd so shall ye not be harmed ;
26			Be now forewarn'd, so shall ye be forewarned.
27		24	For as the lightning all are wont to see ; So plain, so sudden shall my coming be.
		25	But first I am to drink my bitter cup.
28		37	And when the measure of their sins is up ; Then come the Roman Eagles and display Their hovering wings above the rotten prey.
29	24	21	Such fearful sights shall then be ev'ry where, As if the end of all the world were near.
30	25	26	The pow'rs of Heav'n & Earth shall then be shaken : With horror shall the hearts of men be taken.
	26	27	The world shall evidently see my hand Inflicting vengeance on this wicked land.
31	27		And then I'll send my Messengers, to fetch in My chosen out of ev'ry land, by preaching.
	28	28	Now when ye see these tokens, droop no more ;
32	29		For your deliverance is at the door :
		29	As sure as blossoms (when they first appear)
		30	Do shew the certain season of the year.
33	30	31	These words of mine shall be accomplished, Before this present generation's dead :
34	31	32	The Heavens and the Earth shall pass away, Before one syllable thereof decay.
35	32	33	Although the day to Angels is not known, Nor to the Son of Man, but God alone.
36		34	Take heed of surfeits then, and worldly cares ; For fear that day surprize you unawares.

Ch. 6. *Therefore he exhorts to watchfulness.* *Mat.* *Mar.* *Luk.* *Job.*

For (as a secret snare) it shall take hold
Of them, whose hearts are fixed upon mould.
As in the days of Noah and of Lot,
Pleasures and cares did mortals so besot,
That flood and fire oretook them e'er they knew ;
So will my coming be to most of you.
One shall be took, in bed, abroad, at mill ;
And one forsook ! I rescue whom I will.
Then watch and pray ; that when the land's involv'd
In condemnation, ye may stand absolv'd.

I am as one that travels to a land
A great way off, and gives his men command,
To work and watch, be ready to unlock
And let him in, when e'er they hear him knock.
Stand ready girt, and let your candles burn ;
Like servants waiting for their Lords return :
That whensoever he comes (though ne'er so late)
There they may be to open him the gate.
Their Honour and reward is very great :
He'll wait himself, and see them sit and eat.
Be watchful, and as careful as ye can :
Be not surprized by the Son of Man.
For he will come with greater secrecy,
Than they that come to act a robbery.

Speak'st thou (said Peter) unto us alone,
Or is this Parable for ev'ry one ?
Chiefly for you (said he) That servants be'et,
Whose Master left him to overlook the rest.
And finds him doing it with care and faith :
He'll make him Ruler over all he hath.
But if he saies, My Lord will ne'er be here,
And so begins to drink and dement ;
He'll come and hurl him (e'er he is aware)
Where hypocrites and unbelievers are.
He shall have many stripes, who, though he knew,
Yet disobey'd ; when others shall have few.
For as the Lord hath here entrusted men,
To such a reckning will he call 'em then.
Then watch and pray : and what to you I say,
I say the same to all men ; Watch and pray.

13. This other parable he added more,
[To press the duty treated of before.]
Ten Virgins once accompany'd a spouse,
And waited till the Bridegroom came to th' house.

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15	2	Five of them (being simpler than the rest) Brought nothing but their Lamps (and slightly dress'd) Forgetting a recruit : the other five Brought Oyl-pots too, to keep their Lamps alive. The Bridegrooms tarrying had clos'd the eyes Not only of the foolish but the wise. At midnight they were call'd upon, to come And with their lights conduct the Bridegroom home. So up they start, and (looking round about) The silly maidens Lamps were quite gone out. And when they would have borrow'd a supply, Their fellows sent them to the shops to buy. They that were ready, to the Wedding hasten'd, And e'er the other came the door was fasten'd. Afterwards came the careless ones, and cry'd, Lord, Lord, admit us : but they were deny'd. Furnish your hearts with grace, from sin awake ; That of my nuptial joyes ye may partake.
31		When on my glorious Throne I come again Attended on by my Seraphick train ; Then all the world shall be assembled under. And then I'll part the Sheep and Goats asunder. On my right hand the Sheep shall stand ; and they (To their transcendent joy) shall hear me say, Come blessed of my Father, and put on The Crown prepared for you long ago.
35		Ye fed me, when I have an hungry bin : I was a stranger, and ye took me in. When I was naked, sick, and in the jayl, To cloath and visit me ye did not fail.
37		Then shall they answer, Lord, we do not know, That e'er we saw thee and reliv'd thee so. And then shall I rejoyce, Because you 've done it Unto the least of mine, I thus will own it. On my left hand the Goats shall stand, and they (To their transcendent grief) shall hear me say, Depart from me for ever (Cursed crew ! To fire prepar'd for Satan and for you.
42		You fed me not, when hungry : I have bin A stranger, and ye would not take me in. When I was naked, sick, and in the jayl, To cloath and see me you 'ld be sure to fail. Then shall they answer, Lord, we do not know, That e'er we saw thee and did slight thee so.

Ch.6. *Judas bargain. The Paschal supper.* Mat. Mar. Luk. Job.

And then shall I rejoyne, Ye have not done it
 Unto the least of mine, so I disown it.
 And then shall these have endless death and wo,
 While those to ease and life eternal go.
 14. Two days before the feast (as Jesus said,
 Yet two days more, and then I am betray'd)
 The Jews consulted at the Council-board,
 Safely and secretly to take the Lord.
 Because they fear'd, if they should apprehend him
 During the feast, the people would defend him.
 From Satan then comes *Judas*, and demands,
 What they would give, to have him in their hands.
 And when they told him fifteen crowns should pay
 He went and watch'd his season to betray him. (him,
 15. Now when the fourteenth day of *Nisan* came
 They ask'd him where he'd eat the Paschal lamb.
Peter and *Joba* (said Jesus) go to th' City;
 And when ye see a Tankard-bearer meet y',
 Go where he goes, and bid the Landlord shew
 The Chamber, where I mean to sup with you.
 He'll have you to an handsome upper room;
 Get all things ready there [against I come.]
 They going (as they were by Jesus bid)
 Just so found ev'ry thing, and so they did.
 16. And when the time (at ev'ning) came, the Lord
 Sat down (with his Apostles) at the board.
 I have (said he) desired earnestly,
 With you to eat this Lamb, before I dy.
 For I shall never eat thereof again,
 Before that I (your passover) am slain.
 Then blessing the preparatory cup,
 He drank to them, and bad them drink it up.
 And now (before the Feast, and) e'er he dy'd,
 His endless love to them he signify'd.
 (For though betray'd and slain, he knew he should
 Return to God, and might do what he would.)
 Rising from supper (almost done) he ty'd
 A Towel on, and laid is coat aside.
 And having fill'd a bason, he began
 To wash and wipe the feet of ev'ry man.
 But when he came to *Peter*, Is it meet
 (Said *Simon*) that my Master wash my feet?
 Thou knowest not (said Jesus) what I do
 At present, but thou shalt hereafter know.

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Ex. 12. Num. 16.

P/41.9.

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13 8 Still he refus'd, till Jesus said, Let be,
Or else thou hast no interest in me.
9 Let hands and head and all be wash'd (said he)
Rather than lose my interest in thee.
10 He that returns (said Jesus) from a bath,
(Save of his feet) no need of washing hath.
11 So ye already (for the main) are clean,
All but that one—I know the man I mean.
12 Then sitting down again, he said, D'ye know
What my intention is in doing so?
13 Ye call me Lord and Master, as 'tis meet.
14 If I your Lord and Master wash your feet,
15 Then follow my example, do so too;
Each other serve, as I have served you.
16 By you such service should be less abhor'd:
The servant is not greater than his Lord.
34 Each other love (this precept I renew)
Each other love, as I have loved you.
35 This badge of mutual love will make it plain
To all the world, to whom ye do retain.
17 Do then your duty, and be blest: but yet
One whom I chose, is far from doing it.
18 For (as the Psalmist saies) he eats my bread,
And (like a beast) kicks him by whom he's fed.
19 I tell you now, that when ye see th' event,
Then ye may know that I'm omniscient:
20 And (for the rest) whoso receiveth you,
Receiveth me and him that sent me too.
21 Then was he troubled in his mind, and said,
By one of you I am to be betray'd.
22 This troubled them, and each began to cry
(Doubting of whom he spake it) Lord is't I?
'Tis one oth' twelve (said he) I go indeed
To suffer, as 'tis written and decreed:
But wo to him by whom this thing is done;
'Twere good for him t'have never seen the Sun.
Then Judas also ask'd him, Sir is't I?
Well, well (said he) I'll tell thee by and by.
23 Now there was leaning upon Jesus breast
One that was more beloved than the rest:
24 Therefore to him did Simon Peter make
Some signs, to ask, who 'twas of whom he spake.
25 He did: and Jesus [softly] said, 'Tis he,
Whom next thou seest receive a sop from me.

Ch. 6. The Sacra. institut. He fortel. their, &c. Mat. Mar. Luk. Job.

Jude then receiv'd the sop, and Satan bent
Judes mind more firmly on his di. e intent.

13 26

He said (said he who all things knew)

27

Do quickly what thou dost intend to do.

Now others knew not what he meant; but thought

28

He would have festival provision bought;

Or that he should give something to the poor:

29

For Judas kept the bag, that kept the store.

Then Jesus breaks and gives them bread, & saith,

26 26 14 22 12 19

This is hence forth my Body: feed by faith.

I am your Passover: when this ye do,

Think of my being broken thus for you.

The cup of blessing then he blest, and gave them

27 23 20

That Symbole of the Blood that was to save them.

This is the blood that seals the league (said he)

28 24

With ev'ry one that doth believe in me.

This wine's the last, that I shall ever taste,

29 25

Until we're past to joyes that never waste.

Now let us sing our Hallel, then we'll go

30 26

Tow'rd yonder garden, as we use to do. —

I see that Judas (with his sop) is gone.

And now the Father glorifies his S. n,

Immediately and of himself, the rather,

Because the Son so glorifies the Father.

Children, I'm going, where ye cannot find me:

I leave you (as I told the Jews) behind me.

Whither (said Peter) dost thou go? Where thou

(Said He) shalt follow after, but not now.

For now (before this present night is ended)

31 27

On my account ye will be all offended:

As in the Prophet Zachary 'tis written,

The Sheep are scatter'd and the shepherd smitten.

But after I am risen (ye shall see)

32 28

I'll go before you into Galilee.

Simon, the Dev'l hath leave to have you boulded?

But I have pray'd, that, though thy faith be jolted,

It may not quite be overthrown: and then

When thou'rt recover'd, help the other ten.

I'll follow thee (said Simon) to the end:

Nor jail, nor death it self shall me offend.

Nor death it self? said He: thou shalt not twice

Hear the Cock crow, till thou deny me thrice.

Put stoutly he, and all the rest, reply'd,

They never would deny him, though they dy'd.

33 31

Before

Before

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- Before (said he) I sent you forth, 'tis true;
 And did miraculously succour you:
 But now (whatever shift ye make) provide
 And arm your selves for this tempestuous tide.
 For (as *Isaiah* saith) I must be kill'd:
 Those prophecies are all to be fulfill'd.
 Behold (said they) two swords are here at hand.
 Well, well (said he) e'er long you 'll understand.
- 1 Let not your heart be troubled, neither grieve:
 Believe in God, and so in me believe.
 2 Good store of mansions at my Fathers are:
 Your places there I 'm going to prepare.
 3 Then I 'll return, and take you unto me;
 That where I am, there ye may also be.
 4 Whither I go, ye know; the way ye know:
 [For I have told you of it long ago.]
 5 *Thomas* reply'd, the place we do not know:
 How should we then the way that leads thereto?
 6 I am the way, the truth, and life (said He)
 None cometh to the Father but by me.
 7 In knowing me, ye know the Father too:
 In me the Father hath appear'd to you.
 8 But grant (said *Philip*) that we may behold
 His glory [as the Prophets did of old.]
 9 So long have I with you been conversant,
 And art thou still (said he) so ignorant?
 10 Believ'st thou not that He and I are one?
 His words are spoke by me: his works are done.
 11 Believe me that we both one essence make:
 Or else believe me for the works own sake.
 12 If ye believe, ye shall do more than I,
 Because the time of my departure's nigh.
 13 Ask in my Name aright, it shall be done:
 14 Thus God is glorified in his Son.
 15 Only to this beloved Son approve
 (By your obedience) your unfeigned love;
 16 And then (at my request) he will (I know)
 The everlasting Comforter bestow:
 17 That Spirit of all truth, whom all the rest
 Nor see nor know, by you alone possesse.
 18 I leave you not like helpless Orphans here,
 But to your comfort I will soon appear;
 19 Though not to all the world. Know that in me
 Your life is hid to all eternity.

That

Ch. 6. *Christ, the true Vine.*

Mat. Mar. Luk. Job.

That I and God are one, then shall ye know :
 Then shall ye know, that you and I are so.
 Us and our love we mean to manifest,
 To him whose love is in his life exprest.
 How wilt thou (said the other *Judas* then)
 Appear to us, and not to other men ?
 Because (said Christ) his love is thus exprest,
 Us and our love we thus will manifest.
 Who loves me not, he keepeth not my words :
 Mine, did I say ? they are indeed the Lords.
 These things I tell you (e'er I go) in summe :
 But when from us the Paraclete is come,
 All needful truths he 'll clearly teach you all ;
 All that ye have forgotten he 'll recall.
 My peace I give you ; and I give it so,
 That all the world can no such peace bestow.
 Let not your heart be troubled, neither fear ;
 For I intend to come again, ye hear.
 So go to him who is so far above me,
 Ye would be glad sincerely did ye love me.
 I tell you now, that (when th' event ye see)
 It may confirm your faith in him and me.
 I shall not say much more : now comes the Devil,
 The worlds great Prince ; but finds in me no evil.
 Yet I submit ; that all the world may know
 I love and serve my Father. Let us go.
 17. I am the real Vine : my Fathers care
 Makes all true boughs of mine more clusters bear.
 But ev'ry fruitless branch he takes away :
 And ye are pruned by what you 've heard me say.
 Abide in me, and I in you : no fruit
 Is born by those that leave the stock and root.
 I am the root and stock, the boughs are ye ;
 In me you 're fruitful, fruitless out of me :
 Like out-cast wither'd branches, that are good
 For nothing but afford the fire food.
 But keep in me, and keep my words ; ye may
 Be sure that God will hear you, when ye pray.
 My Father's honour'd, when much fruit ye bear :
 And men will say, These His Disciples are !
 Such as the Fathers love to me hath bin,
 Such mine hath been to you ; remain therein.
 Therein ye shall remain, do but my will ;
 As I do his, and am beloved still.

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- These words I sprinkle now [like drops of dew]
 To cherish and encrease my joy in you.
 This is my will, As I [your elder Brother]
 Have loved you, so love ye one another.
 Father than this the love of more extends,
 That one lay down his life, to save his friends.
 My friends are ye, while doing as y^e are bidden.
 The Masters mind from servitours is hidden :
 But unto you (as unto friends) have I
 Clearly reveal'd the Gospel-Mystery.
 I chose you to't : [my spirit being in you]
 You 'll bear such fruit, shall evermore continue.
 Pray in my name, and so be heard above,
 And (as I said before) each other love.
 If unto you the world doth hatred shew,
 It hated me before it hated you.
 Because I chose you out oth^r world, is shown
 Its hatred ; for the world would love its own.
 Ye must be serv^d like me : observe that word,
 The servant is not greater than his Lord.
 They 'll use you so, for bearing of my name ;
 Because they know not him from whom I came.
 Had I not acted like to God, and spoke
 As no man could, their sin had had some cloak :
 Now all pretense is gone ; now all may gather,
 That hating me, they plainly hate my Father.
 But so 'tis written ; and as *David* was,
 So I am hated now, without a cause.
 But when ye shall that Advocate inherit,
 And when I send you down Truths Holy Sp^{irit} ;
 He 'll plead my cause [against this age accurit,]
 By you that have been with me from the first.
 I tell you now, with what ye are to meet ;
 That so ye may not startle, when ye see't.
 They 'll cast you from their Church, & think they do
 Service to God by sacrificing you.
 And this, because nor God nor me they know :
 Remember (when 'tis come) I told you so.
 I told you not so much before, for then
 I being with you, bore the rage of men.
 But now I am ascending up on high :
 And none enquireth, whither 'tis, or why.
 Why should that sorrow overwhelm your heart ?
 'Tis for your benefit that I depart.

Ch. 6. He prom. the Comfor. Bids them, &c. 'Mat. Mar. Luk. Job.

For (the truth is) I must receive my Crown,	16	7
Before I can the Paraclete send down.		
But when he 's come, to all the world he 'l shew	8	
Both sin and Righteousness and Judgment too.		
First he 'l convince them of Iniquity,	9	
In their rejecting and condemning me.		
You 'll see my Righteousness by him defended,	10	
When (and because) I 'm risen and ascended.		
He 'l prove me Lord and Christ, because I bring	11	
Both them to Judgment, and their captiv'd King.		
More should I say, but that your ears are dull :	12	
That Spirit shall instruct you to the full.		
Not of himself, he 'l have it all from me :	13	
By him I 'll send the gift of Prophecy.	14	
For what the Father hath, may be apply'd	15	
All unto me : and thus I 'm glorify'd.		
I shall be gone a litle while, and so	16	
Revisit you a while before I go.		
But what he meant by this, they greatly doubted ;	17	
And whispered among themselves about it.	18	
I know ye would (said Jesus) very fain	19	
Ask me to make that later sentence plain.		
Ye shall indeed (while others laugh) lament ;	20	
But soon your lamentation shall be spent.		
The Mothers pangs create her grief and fear ;	21	
But when she sees her Child, her joyes appear.		
At my depart ye morn : I 'll come again,	22	
And fill your heart with joy that shall remain.		
Question me then no more : what'er ye want,	23	
Ask in my Name, and God shall surely grant.		
You've asked nothing yet for Jesus sake :	24	
Ask and receive, and of my joyes partake.		
My speeches now seem dark, but then your eyes	25	
Shall clearly see the greatest mysteries.		
'Sue in my Name, when unto God ye 'sue :	26	
For (over and above my pray'rs for you)		
He loveth you himself : for He doth see,	27	
How ye have loved and believ'd in me.		
From him I came, to visit mortal men :	28	
From mortal men I go to him agen.		
Nay (they reply'd) thou speakest plainly now :	29	
No mortal man doth know so much as thou. (dumb:		
Thou canst resolve our doubts, though we were	30	
Thou dost (we know) from God A'mighty come.		

Indeed

- 16 31 Indeed (said Jesus) is your faith so strong ?
 You 'il ev'ry one be scatter'd e'er 'tis long,
 32 And leave me thus (retiring to your own :)
 But God is with me still I 'm not alone.
 33 Observe my words ; in me ye shall have peace :
 But in the world your troubles will encrease.
 Yet courage take : shall my Disciples droop ?
 'I'll quickly make their adversarities stoop.
 17 1 18. Then (in their presence) He divinely pray'd,
 And lifting up his eyes to Heav'n) He said,
 Now Father glorify and perfect me,
 That I (through all the world) may honour thee ;
 2 And (by the pow'r which thou to me hast given)
 Bring all thy chosē children unto heaven :
 By making it appear that thou alone
 Art God in truth, and I thine only Son.
 3 For this is life that never shall have end,
 Jehovah and his Christ to comprehend ;
 4 Here am I glorifying of thy Name,
 And finishing the work for which I came :
 5 Grant me that glory which I had with thee
 [As Lord of glory] from eternity.
 6 I have revealed thee to these, that were
 Thine own elect, committed to my care :
 7 They kept thy word, they have believ'd in me,
 8 And are perswaded that I came from thee.
 9 For these thus given me is my request,
 For these thy chosen ones, and not the rest.
 10 All thine by choice, are by redemption mine ;
 And (to my glory) made more fully thine.
 11 I leave them in the world, and come to thee :
 Keep them, O Lord, in perfect unity.
 12 I (in thy Name) have kept them hitherto :
 (Ones falling off was written long ago.)
 13 These things I speak before I come to thee,
 That they may still rejoyce and trust in me.
 14 They (by my doctrine) have been alienated
 From all the world ; and therefore are they hated.
 15 I pray not yet to have them taken hence :
 From worldly evils grant them thy defence.
 16 Nor they nor I are of the world : O Lord,
 17 Hallow them through thy truth, to wit, thy word :
 18 So fit them for this ministry of mine,
 As I my self was sanctify'd for thine.

Ch.6. For him, and for us. His Agony, &c. Mat. Mar. Luk. Joh.

For them I offer up my self; I bleed,
 That they may thus from filth and guilt be freed.
 Nor do I pray for these alone, but all
 Whom thou by these intendest for to call.
 As we are one, let them be one in us:
 They 'll soon convince the world, united thus.
 Thus let them glory, to be one with me;
 As 'tis my glory, to be one, with thee.
 Unite their hearts in perfect love, that so
 Thy love to me and them the world may know.
 Let them be (Father) where I am, to see
 Thy glorious and eternal love to me.
 The world knows not, these know from whom I came:
 To these I have, and will declare thy Name.
 Thy love to me let them (O Lord) inherit:
 And let me dwell within them by my Spirit.
 19. By this he was to Kedron River come
 (By which King David fled from Absalom)
 And (with th' eleven) having past the same,
 To th' Garden at Gethsemane they came.
 Pray here (said he) and watch, that so ye may
 Avoid temptation: yonder I must pray.
 Then went he further in, attended on
 By Simon Peter and by James and John.
 And (having left the other eight behind)
 To these he shew'd the anguish of his mind.
 A deadly horror fills my Soul! (said He)
 You that beheld my glory, watch with me.
 Which being said, from them he went alone
 (As far as usually they cast a stone)
 And falling down he said, Almighty God,
 If it be possible, with-hold thy rod:
 But if it be thy pleasure, as I am
 To do thy will, so here be-hold I am.
 From Heaven then a Messenger appear'd,
 To strengthen him against the things he fear'd.
 Then coming to the three (though charg'd to keep
 Themselves awake) he found them fast a sleep.
 Sleep ye (said he) and hast not thou the pow'r
 (Peter) to watch thy dying Lord an hour?
 Watch ye, for fear the tempter should prevail:
 For (though the Spirit would) the flesh is frail.
 Then Jesus went and prayed as before:
 And then his pangs encreased more and more.

Mat.	Mar.	Luk.	Joh.
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2 Sam. 15. 23.			
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								So that his sweat fell from him (as he stood In that great Agony) like drops of blood. Must I (said he) O Father, drink this Cup? Thy will be done, I'll freely drink it up. Again he found them fall; so heavy they With sorrow were, they knew not what to say. The third time then he went again, and pray'd Unto the same effect as hath been said. And finding them asleep, sleep on (said he) 'Tis now too late for you to succour me. Rise up however, rise, come, come away: He's just at hand, who doth my Soul betray.
26	43	14	40	22	45			20. Behold, there came (while yet he spake the words)
					45			A multitude with links and clubs and swords,
		44						By Council-order and by Jude conducted,
		45	41					And with his traitorous signal thus instructed,
		46	42					Take notice whom I kiss, for that's the man;
		47	43	47	18	2		Take, and as well secure him as ye can.
						3		Then stepping up to Jesus he presents
		48	44					Himself which matchless graceless impudence;
		49	45					Master (said he) all hail and happiness,
								And gave his Lord the usual sign of peace.
50							84	My friend (said Jesus) what's the end of this?
								Dost thou betray me with a Joab-kiss?
								4 Then went he tow'rd the band that Judas brought,
								Demanding of them what or whom they sought.
								5 And they made answer that they came to find
								Jesus of Nazareth, and him to bind.
								6 I am the Man, said Jesus. At the sound
								They stagger'd back, and fell upon the ground.
								7 They rally'd; and He asked them once more,
								Whom seek ye? And they answer'd as before.
								8 Jesus reply'd, I told you, I am He:
								And I command you then let these go free.
								9 (Thus had he said before, from God I have
								Received these, and these I mean to save)
		46	49					Then said th' Apostles to him (when they saw
								The Soldiers take him) Master, shall we draw?
51	47	50	10					And straightway Peter laid about him so,
								That one's right ear was sever'd (at a blow)
								Clean from his head (and Malchus was his name,
								Who from his Master Cai'phas thither came.)
52			11					Simon (said Jesus) sheath thy sword again:
								All they that use it rashly, shall be slain.

2 Sam. 10. 9.

Should

6. Ch. 6. He healeth Malchus' ear. The High, &c. Mat. Mar. Luk. Job.

Should I but ask my Father, he would send me Angels (above twelve legions) to defend me. But how shall then the Scriptures be fulfil'd, That say I must be taken thus and kild ?	26	53			
My own good Father offers me the cup, And shall I then refuse to drink it up ? So far (said Jesus to his guard) permit : And touching <i>Malchus' ear</i> , he healed it.	54			22	51
But why (said he) with swords and staves, as if Ye came to search for some notorious thief ? You let me teach in publick : but the pow'r Of darkness reigneth now (in this your hour :) And thus the Scriptures are accomplished. Then the Disciples left him all, and fled. (There follow'd Jesus and the company A certain youth [in probability Rais'd by the noise, and coming forth in hast] Had nothing but his lincn o're him cast : And when the soldiers laid their hands on that, With them he left it, (and away he gat.)	55	14	48	52	
21. To <i>Annas</i> then (with Jesus bound they pass : And <i>Annas</i> sent him bound to <i>Caiaphas</i> (His Son in Law) who once this counsel gave, That one mans death should all the people save. Thither he went : for there the <i>Sanbedim</i> (Or greatest part thereof) expected him. Come Jesus (then said <i>Cai'phas</i>) and declare, What thy Disciples and thy Doctrines are. I always taught (said Jesus) openly : And therefore ask my Auditours, not me. With that a Serjeant gave the Lord a cuffe, And askt him why his answer was so rough. If it be ill (said Jesus) witness so : If it be well, why gavest thou that blow ? False witness were then sought out [and see'd :] Though many came, not any two agree'd. Two men at last deposited on oath, He said (within the hearing of us both) Gods Temple I 'll demolish, and I 'll raise A far more stately fabrick in three days. Which was a thing that Christ did never say : Nor was't enough to take his life away. What sayest thou to this (said <i>Cai'phas</i> then) What mean the words of these two honest men ?	56			50	
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84 80 68

No answer? By that Glorious Name let's know,
It thou be Christ (the Son of God) or no.
I am (said Christ) and that you'll one day see,
When cloath'd I am with might and Majesty.
Oh blasphemy! (said he, and rent his cloaths)
What need have we of any further oaths?
What think ye Sirs? You hear't as well as I.
They all reply'd, The man deserves to dy.

Then was the Lord abus'd by ev'ry one:
By some his very face was spat upon.
Bind folding him they smite him, and demand
If their *Messiah* could detect the hand.
And many other things as blasphemous
They spake against the King of glory thus.

22. Now Peter follow'd Jesus at a distance:
And when he was admitted (by th' assistance
16 Of an acquaintance there) he there attended,
To see how this great business would be ended.
17 Then came the maid that let him in, and said,
Thou followest this Jesus (I'm afraid.)
18 But he denyed Him before them all
With whom he sate and warm'd him in the hall.

Just as the first Cock crew, another maid
Beheld him going tow'rd the Porch, and said,
This fellow's on: of them. But *Simon* swore,
He never saw the Man in's life before.

25 And after that (about an hour) the men
That stood about him, challeng'd him agen:
Through all the land (said they) maist thou be known
To be a *Galilean* by thy tone.

26 Nay was it not (said *Makhus* Kinsman) thou,
Whom in the Garden I beheld but now.

27 Then he began himself to curse and ban,
If he had any knowledge of the Man.
Then crew the second Cock: then Jesus sent
A look that made his very heart relent.

Then he remembered the prophesy,
And (going out a doors) wept bitterly.

23. When it was day, the whole Assembly sate;
About his death more fully to debate.
And Jesus being brought, they bad him show,
Whether he were the very Christ or no.

If I demonstrate it (said he) I know,
You'll neither be convinc'd, nor let me go.

But (to your cost) you 'll find it, when I stand In pow'r exalted at my Fathers hand.			12	69	
Why, art thou then the Son of God? said they.			70		
I am (said he) as you your selves do say.			71		
What need (say they) of witnesses have we? Our selves have heard his doubled blasphemy;					
24. Then they arose, and led him unto Pilate;	27	2	23	18	18
But (to preserve their persons undefiled And fit the Paschal-feast to celebrate) They went not in, but tarry'd at his Gate.					
Then thither came the Governour, and said, What crime {ye Jews} to this mans charge is laid?					29
Were he (said they) not highly criminal, We 'ld not have brought him to the Judgment-hall.					30
He doth seduce the nation, to disown Cesar, and would erect himself a throne.					
But Jesus held his peace, and would afford To these notorious untruths not a word.	11	15	3		
Dost thou not hear (said Pilate) what they say, And what offenses to thy charge they lay?	13		4		
But still in innocence he held his peace: Whence Pilates wonder did the more encrease.	14		5		
Judge him (said he) by your own law. We may (The Jews reply'd) take no mans life away.					31
(He said before hand how he ought to dy: For thus the Jews do never crucify)					32
Then Pilate took him in, and said art thou That King to whom Judea ought to bow?	11	2			33
This for thy self (said Jesus) would'st thou know? Or as my crime, did others tell thee so?					34
Am I a Jew? said he; thine accusation Proceedeth from thine own (the Jewish) nation.					35
What hast thou done? what hast thou said against 'em? What hast thou done, that thus thou hast incens'd 'em?					
Jesus reply'd, My Kingdom's not from hence: Else would my subjects fight in my defense.					36
Art thou a King then? (he reply'd) I am; And for this purpose to the world I cam',			3		37
To testify the truth: and they that bear Love to the truth, my testimony hear.					
What's truth? said he; and went & told the Jews, The man is faultless, whom ye thus accuse.			4		38
But they were fiercer then, and said that he Rais'd tumults from as far as Galilee.			5		
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		23	7		From Galilee? said <i>Pilate</i> ; ye must go To <i>Herod</i> then; for he's in Town, ye know.
			8		They went: and glad was <i>Herod</i> that he came;
			9		For <i>Herod</i> had already heard his fame, And hop'd to see some wonder. But the Lord (word.
			10		(Though question'd much) vouchsaf'd him no: a There stood the Jews and earnestly accus'd him:
			11		While <i>Herod</i> (with his Officers) abus'd him, (Cloathing him with a Royal Robe, and then
			12		Bad his accusers have him back agen. Thus the two Governours forget their feud,
			13		And thus their old acquaintance was renew'd: 15. Then <i>Pilate</i> call'd them all, and thus began;
			14		As a Seducer you accuse this Man: I have examin'd him; but neither I,
			15		Nor <i>Herod</i> , think the man deserves to dy. 17 15 6 16
27 15	15	6	16	18 39	After some blowes (then) let him be releas't (As custom goes) in honour of your feast.
	16	8	17		Still let us keep that custom (they reply'd)
		9	18		But as for him, let him be crucify'd.
	17	10	19	40	Here's <i>Barabas</i> (said he) that murderer, That rebel, thief; which will ye now prefer?
18		20	20		They (by their envious Rulers being press'd)
19	11	21	21		Reply'd, We reckon <i>Barabas</i> the best. How so (said he) did <i>Jesus</i> e'er do so?
20	12				I'll have him soundly whipt, and let him go.
21	13	22			Then being scourg'd, the soldiers (out of scorn)
22	14		19 1		Deckt him with purple and a Crown of thorn:
23			2		And (for a Scepter) put a reed in's hand,
24	16		3		And bowing said, Hail King of <i>Jury</i> -land.
25	17				They spat upon him, with the cane they smote him;
26	18		4		And (in that habit) forth again they brought him.
27	19		5		Behold (said <i>Pilate</i>) how the man is us'd: To pleasure you, the man is thus abus'd.
28	20		6		If nothing will content you but his death, Take him your selves and stop his harmless breath.
29	21		7		We have a Law (said they) he ought to dy; He made himself the Son of God most high.
30	22		8		Then <i>Pilate</i> (hearing that) was more afraid, (And taking <i>Jesus</i> in again) he said,
			9		Tell me the house to which thou dost belong. But (being free to dy) he held his tongue.
			10		What, not a word (said <i>Pilate</i>) dost thou know, That I can crucify or let thee go?

Ch. 6. *Pilate condemns him. Judas hang. &c.* Mat. Mar. Luk. Job.

Thy power all (said Jesus) over me
 Were none at all, did God not give it thee :
 And they sin more that put me in thy hands.
 Then *Pilate* sought the more to loose his bands.
 But the Jews cry'd, If Him thou lettest go
 That made himself a King, thou'rt *Cæsar's* foe.
 He durst hold out no longer after that :
 So on his solemn judgment-seat he sat.
 (By this 'twas more than ten a clock at least,
 And on this day they kept the Paschal-feast.)
 Behold your King ! said *Pilate*. They reply'd,
 Away with him ! let's have him crucify'd.
Pilate rejoynd again, Unseemly thing !
 What, would ye have me crucify your King ?
 Whereat the Chiefest answered, We own
Tiberius for our King, and him alone.
 (Now *Pilate* from his wife had thus been warn'd,
 Be not at all with that just man concern'd :
 For in a dream have I been troubled so
 Because of him, I know not what to do.)
 And when he saw he could effect no good
 But that they rag'd like some obstructed flood ;
 He wash'd his hands, and said, The blood that's spilt,
 Draw not on me (but on your selves) the guilt.
 So we pray too (said they) his blood shall be
 Both on our selves and our posterity.
 So they prevail'd : and so the sentence past,
 That he which into Prison had been cast
 For murder and sedition, should be free ;
 And Jesus should be hang'd on a tree.
 Then did the Lord endure full many a scoff :
 And after that they took the purple off.
 26. Then *Judas* (being prickt in conscience) went
 And told the Priests that now he did repent,
 That ever he betray'd his Master thus.
 See thou to that (said they) what's that to us ?
 Then throwing down his Soul-entangling pelf,
 He went and desperately hang'd himself :
 [And in so tragical a manner fell he,
 That all his bowels tumbled from his bel'y.]
 This is the price of blood (said they) and so
 Within the treasury it may not go.
 What shall we do ? — The Potters plat we'l buy,
 And there the strangers carcases shall ly.

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Pl. 22. 18.

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Hence was it after call'd the field of blood.
And hence may *Zachary* be understood;
I askt my wages of the Jews, and they
(For all my pains) did thirty shekels weigh:
At Gods command (because it was so small)
Unto the Potters heap I call it all.

27. Then led they *Jesus* (whither they desir'd)
Bearing his cross [till he himself was tir'd.]
17 To help him then they forc'd a certain man,
Whose name was *Simon* (a *Cyrenian*.)

There follow'd him a very numerous croud:
And (for his sake) the women wept aloud.
Weep for your selves (said *Jesus*) not for me:
Weep for your selves and your posterity.
The days are coming, when ye shall declare
Those women happy that did never bear:
When men shall with the mountains of the land
Would fall and hide them from the woes at hand.
If they do this to one so green as I,
What shall be done to them that are so dry?

28. With him they also led two persons more,
That were condemn'd a little while before.
And when they came as far as *Calvary Mount*
(Between elev'n and twelve, as now we count)
In stead of cheerful wine, they thought it fitter,
To give him drink that was both sowre and bitter:
But he refus'd that grief augmenting cup.

29. Then on the curst tree they lift him up,
Between those two that were to dy for theft,
One on the right, and th' other on the left.
Thus it was said (and therefore thus 'twas done)
Among transgressours he was numbred one.
Father (said he) forgive these things unto them,
Because (poor Souls!) in ignorance they do them.

30. Four soldiers then his other cloaths divided;
But whose his Coat should be, the lot decided,
24 (Because it had no seam:) as doth appear
Foretold by *David*. And they watch'd him there.

31. The reason of his death his title shews,
Jesus of Nazareth, King of the Jews.
20 In Latin, Greek, and Hebrew it was writ:
So Romans, Greeks and Jews perused it.

21 But these requested *Pilate* not to use
So positive a term as King oth' Jews;

Ch. 6. He commends his Mother to John, &c. Mat. Mar. Luk. Joh.

But that he said, I am their King. My hand
(Said Pilate) wrote it so, so shall it stand.
32. Then was the Lord revil'd by all that came :
[But he endur'd the Cross, despis'd the shame.]
Thou that canst pull the Temple down (said they)
And rear't again so soon, come, come away,
So said the Jewish Rulers, Can n't he save
Himself, as well as call a man from grave?
Let Israels King now leave the Cross, and see,
If any man believe so soon as we.
He hop'd his Father (as he said) would save him :
Let him his Son deliver, if he 'l have him.

One of the thieves (too) rail'd upon him thus,
If thou be Christ, then save thy self and us.
But th' other quickly took him up and said,
Doth not Gods justice make thee more afraid?
For we deserve our punishment ; but this,
This man hath done not any thing amiss.
O Lord (said he to Jesus) think upon
Thy servant, when thou 'rt seated in thy Throne.
This very day (said Jesus) shalt thou be
Partaker of that Paradise with me.

33. Amongst those friends of his that durst appear,
His Mother (with some others) ventur'd near.
And when he saw her mourn, he lookt on John,
And bad her look upon him as her Son.
To John he said, That Mother dear of mine,
Let her hence forward be accounted thine.

One being thus bequeathed to the other.
John to his house receiv'd her as his Mother.

34. No sooner on the Cross was Jesus nail'd,
But darkness over all the Land prevail'd.
This horrid sight the Sun abhor'd to see.
And hid his light from noon till after three.

At three his hellish torments made him cry
Eli, Eli, Lama Sabachthani?

He calleth for Elias (then said some)
What? will Elias to redeem him come?
Then Jesus (to fulfill that prophecy)
Signify'd to them that he was dry.

A sponge (with vinegar) was therefore stuck
Upon a stick, and given him to suck.

He tasted it, and said, Now all is done :
Father receive the Spirit of thy Son.

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p. 12. l. p. 6. 21.

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						So soon as ever he had spoke almost, He bow'd his head and yielded up the Ghost.
17	51	15	38	23	45	35. Then was the Temple veil rent quite asunder : Then shook the earth; then roar'd the rocks like thunder
						Then many Graves were open'd, and from those (When he himself was risen) Saints arose, And entring into th' Holy City, there To many Holy Persons did appear.
						And then the Captain (seeing what was done) Confest He was <i>Jehovah's</i> Holy Son. And all the people (filled with remorse) To their respective places turn'd their course.
						19 31 36. This evening was the Sabbath-preparation : And (to prevent that high days profanation) The Jews desired that the soldiers might Break all their legs, and so dispatch them quike.
						32 The soldiers did (as <i>Pilate</i> gave command) And brake the legs of those on either hand.
						33 But <i>Jesus</i> having yielded up his Soul, His legs (and all his bones) remained whole.
						34 Yet with a spear a soldier pierc'd his side, And from his heart did bloud and water glide.
						35 Which, he that saw't, avoucheth to be true ; That so he may confirm the faith in you.
						36 For thus the Lord fulfil'd the word he spoke, A bone o' th' Paschal Lamb shall ne'er be broke.
						37 And in another place it is foretold, Him whom they pierced, shall the Jews behold.
						38 37. Now <i>Joseph</i> (who before had fear'd the Jews) His love to <i>Jesus</i> manifestly shews. (Among the Jews great Council he was one, But yielded not to what the Jews had done.) He boldly went to <i>Pilate</i> , and did crave His leave to put the body in a Grave. First <i>Pilate</i> wonder'd at his suddain death [When as his bones were never medled with :] But when he heard the Captain also say't, He gave the body unro <i>Joseph</i> straight.
						39 Who (bringing linen for the purpose bought) With <i>Nicotinus</i> (who had also brought Of Myrr and Aloes an hundred pound) Came, and (in fun'ral-wise) his body wound.
						41 Now <i>Joseph's</i> tomb (where never corps was put) Was from a Rock (within his garden) cut.

Ex. 12. 45.
Zab. 12. 10.

Ex. 12. 45.
Zach. 12. 10.

Ch. 6. The Sepulchre seal'd and watch'd.

And there (in haste) they did his body lay,
Because it was the Preparation-day.

Magdalen (and some other women) staid
Observing where and how the Lord was laid;
And then returning, bought more spice & oyntment:
But kept the Sabbath, after Gods appointment.

38. Upon which day the tender-conscienc'd Jews
To Pilate went with this important news,

That grand Impostour Jesus us'd to say,
The third shall be my Resurrection-day.

Therefore (said they) let's have a Guard till then;
Lest they should say, He's risen up agen,

When they have stolen him: and that (at last)
Far worse will pester us, than what is past.

Well, go (said he) you can but ask and have;
Use all the means ye can, to keep the Grave.

So they secur'd it, not with men alone;
But set the Publick Seal upon the stone.

Mat. Mar. Luk. Job.

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CHAP.

Ch. 7. To Cleophas and his fellow.

As (ye remember) he had often said :

And seek ye not the quick among the dead.

But go, tell Peter, and the rest, that He

Intends to meet, them all in Galilee.

4. And as they turn'd them tow'rd *Jerusalem*,
Jesus incognito appear'd to them.

He askt her what she ail'd. She answer'd, Sir
(I do suppose thou art the Gardiner)

If thou removed'st Jesus, shew him me ;

I'll put him where he may not trouble thee.

Mary ! (said he) all hail. At that same word

Mary cry'd out, Rabboni ('tis my Lord :)

And (with the rest) fell down before his feet,

To render him that honour as was meet.

I'embrace me now (said Jesus) do not stay,

There's time enough before I go away ;

But go and tell my Brethren what ye see,

And that I'll meet them all in *Galilee* :

That to my God and Father as I go,

So to their God and Father, let them know.

Then full of fear and joy they ran, to bring

Those pensive Souls the news of ev'ry thing.

But they believ'd they were but idle fantasies,

Or rambling feminine extravagancies.

9. That afternoon there travel'd two of them

Tow'r'd *Emmaus* (which from *Jerusalem*

Was six or seaven miles) and talk'd about

Those very passages that now fell out.

Jesus (unknown) o're took them, and would know,

What they discours'd about, and sigh'd so.

Art thou the only man (said *Cleophas*)

That knowest not what lately came to pass ?

What's that ? said he. How Jesus (they reply'd)

That mighty Prophet hath been crucify'd.

We thought it had been He that should have broke

From *Israel's* neck the heavy Roman yoke.

And (more than this) three days hath he been dead.

Our women also made's astonished.

For having been this morning at the tomb,

And finding not his body there, they come,

Saying that Angels did appear most plain,

And told them that he was alive again.

So some of us that saw the corps was gone,

Yet saw not him, [and Angels met they none.]

Mat. Mar. Luk. Job.

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What fools are ye (said he, how slow of heart
To credit what the Prophets did impart !

For ought not Christ to suffer first all this,
And enter then within his glorious bliss ?

Beginning then at *Moses*, he explain'd
All that the Word (concerning him) contain'd :

6. When they arriv'd whither they were bent,
He made as if he farther would have went.

But they constrain'd him, saying, Night is near,
Abide with us : and so he tarry'd there.

And as they went to eat, he took the bread,
And (having given thanks) distributed,

Then were their eyes unseal'd, and from their sight
(When he was thus reveal'd) he vanish'd quite.

Did not our hearts within us burn (said they)
While he was preaching to us by the way ?

7. So rising up, to th' Colledge straight they went;
Intending to declare this strange event.

They found them cloister'd up for fear o' th' Jews,
And e'er they could relate, received news :

How that the Lord was risen, and had been
Undoubtedly of *Simon Peter* seen.

Then they declar'd, what had been said and done ;
And how the Lord in breaking bread was known.

While some believed not, behold the Lord
A publick plain apperance did afford.

For standing in the midst of all, he said,
Peace be among you—Wherefore are y' afraid ?

30 See, feel my hands and feet : have Ghosts (I trow)
Such flesh and bones as I have ? surely no.

Hard-hearted men ! why did ye so despise
The words of them that saw me with their eyes ?

And while they yet believed not (so great
Was their transported joy) he askt for meat,

And there he ate before them [in a dish]
Part of an hony-comb and broyled fish.

These things I spake (said he) before I dy'd :
These things are done, because they're prophecy'd.

You understand it now, sure now 'tis plain :
Christ ought to suffer thus, and rise again.

This you must testify ; and here begin
To preach repentance first and pard'n of sin

(Through Jesus Name) to all men. And again,
Receive my peace, my peace with you remain.

Ch. 7. To Thomas with them : To Peter, &c. | Mat. Mar. Luk. Job.

As I was sent, so send I you ; bequeathing
My Spirit unto you by this my breathing. —

Or loose, or bind offenses in my name ;
And heav'n remits or else retains the same.

8. But *Thomas* now (call'd also *Didymus*)
Was absent, when the Lord appeared thus.

I'll not believe 't (said *Thomas*, when they told him)

I'll not believe 't, till I myself behold him :

Until I feel the wounds he did receive

Both from the spear and nails, I'll not believe.

Now *Thomas* on the next Lords day was there,

And then did Jesus first again appear,

When all the doors were bolted (as before.)

My peace (said he) be with you ever more.

Bring now thy finger (*Thomas*) and draw near;

Feel thou the wounds were made by nails and spear,

And be not faithless. *Thomas* then cry'd our,

My Lord and God ! [no longer do I doubt.]

Ah *Thomas* ! (said the Lord) but blest is he,

That shall believe, although he doth not see.

9. His third more publick apparition was

Hard by the waters of *Tiberias*.

Peter (and half a dozen more) had sought

All night for fish, but not a fish had caught.

Next morning Jesus stood upon the Land ;

But who it was, they did not understand.

Children (said He) what vict'les have ye caught :

They answer'd, none. Then try another draught,

You'll find (said Jesus) on the right hand side.

And when they cast, his words were verify'd

With such a shoal, they could not pull them out.

Peter (said *John*) 'tis Jesus out of doubt.

Then *Peter* girt his coat about his waste,

And into th' Sea he cast himself for haste.

The other follow'd in the Ship, and handed

The net along (for quickly were they landed)

And (to their great astonishment) they spy'd

A fire with fish upon 't, and bread beside.

Bring some (said Jesus) of your new-caught store.

So *Peter* went and drew them quite a shore.

An hundred fifty three great Fish : and yet,

So great, so many never brake the net.

And when he bade them come and dine, not one

Durst ask him who he was ; as being known.

Then

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- 11 13 Then in his hands he took the fish and bread,
And (as his manner was) distributed:
15 *Simon* (said Jesus, after they had eat)
And is thy love to me so very great?
Simon reply'd, Thou know'st my love to thee.
If it be so, then feed my Lambs (said he.)
16 But *Simon*, dost thou love thy Lord indeed?
Indeed (said he.) My sheep (said Jesus) feed.
17 But *Simon*, dost thou love me more than these?
(This repetition did not *Simon* please)
Omniscient Lord (said he) my love to thee
To thee is known. Then feed my sheep (said He.)
18 When thou wast young, thou gir'st thy self about,
And (at thy pleasure) walk'dst in and out:
But when thou 'rt old, shall others stretch and bind,
And carry thee, full sore against thy mind.
19 But thus shall God be glorify'd in thee.
20 [Take up my Cross:] come now and follow me.
21 Then *Peter* turning back saw *John* come too:
22 O Lord (said he) and what shall this man do?
Follow thou me (said Jesus:) what if he
Shall tarry till I come? what's that to thee?
23 Then did this same among the Brethren fly
(By a mistake) that *John* should never dy.
24 That *John* whose pen describes th' eternal word;
And doth (we know) the very truth record.
25 And many more great Miracles were done,
20 30 That could not be recorded ev'ry one.
(For if a man should so exactly write,
31 The Volumes would be almost infinite)
These plainly prove that He's the Son of God,
Whose Name gives life without a Period.
10. Then met above five hundred on that Hill
In *Galilee*, according to his will.
And when they saw him, they ador'd him there:
(But some still thought a Spirit did appear.)
All power's mine (said He to his eleven)
All power's giv'n me, both in Earth and Heaven.
Go therefore and Disciple first the Jews;
Then to the Gentiles preach this welcome news.
And when they take this Covenant of mine,
Seal't with the common purifying-sign:
Wash in the name of Father and of Son,
And of the Holy Ghost [which three are one.]

Ch. 7. *Takes his leave. His Ascension.*

All that I bad you do, to them commend :
Lo, I am with you, even to the end.

No less than life or death eternal must
Depend on their believing or distrust.

They shall work miracles, who [first] believe ;
The gift of languages shall they receive.

By my assistance and authority
They shall rebuke the forest malady.

They shall cast Devils out, take serpents up,
And get no harm by any deadly cup.

(And when the Lord was glorify'd, they wrought
These wondrous signs, to stablish what they taught.)

11. Next unto James the Lord appear'd (saith Paul):
And finally to his Apostles all.

For then (upon the fortieth day) with them
He being assembled at Jerusalem,

The great and glorious mysteries explain'd,
Which to his Holy Kingdom appertain'd :

And strictly charg'd them also not to leave
Jerusalem, until they should receive

The promis'd Baptism of the Holy Ghost ;
And that within ten days (he said) at most.

Lord, wilt thou then (said they) again restore
The Kingdom unto Israel, as before ?

'Tis not for you (said he) to understand
The times served in the Fathers hand.

When y^e are endu'd with power from on high,
Then what y^e have heard and seen, that testify ;

Not only in Judea, but rehearse
These joyful tydings though the universe.

12. Then Jesus led them forth to Olivet,
Hard by the place where Bethany was set,

And (lifting up his hands to bless them there)
Ascended through the Angel-crowded air.

At last the Clouds (those curtains of the skies)
His body shadow'd from their greedy eyes.

And as they still lookt after him, they spy'd
Two men in white apparel by their side.

What means (said they) this wondering ? what means
This gazing up to heav'n, ye Nazarenes ?

This Jesus, whom ye view so took away,
Shall so return to you another day.

So come Lord Jesus, make no longer stay :
Oh come Lord Jesus, quickly come away.

Amen and Amen.

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